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GOD'S METHOD WITH MAN:

OR

SACRED SCENES ALONG THE PATH TO HEAVEN.

BY

REV. B. WEED GORHAM,

OF THE NORTH-WEST IOWA CONFERENCE.

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PREFACE.

IN evangelistic labor, to which the author has devoted most of the last twenty years, it has been his practice to give a lecture each afternoon on some phase of the religious character and life. In the course of years these lectures came to cover a very considerable area of the truth involved in Christian experience. Many who had been specially profited by them desired to see them, or the substance of them, in print, that they might be able to turn to them upon occasion. The book herewith submitted is a result of convictions awakened in the mind of the author, not only by the oft-repeated expression of this desire on the part of his friends, but by what seemed to be the guiding light of the Holy Spirit.

B. W. G.

EVANSTON, ILL., *August*, 1879.

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INTRODUCTION.

EVERY man has his favorite studies and lines of thought. If, therefore, a book be written, it is likely to be on what the author has thought most and farthest. Doubtless this is not only most probable, but also most profitable for the world; because it gives readers the best results possible to authors, each writing on his favorite topic. During my whole Christian life, and especially my ministerial life, I have regarded the phenomena connected with Christian experience as the phenomena of a science worthy the study of man or angel. I believe fully that these phenomena ought to be carefully noted, systematized and written out, and that treatises upon the subject should be among the text-books in our theological schools, just as works on the signs of health and symptoms of disease are text-books for medical students. Studies preparatory to the cure of the soul

constitute the only line of scientific reading and training in which the theory is pursued without constant reference to the fact. Hence it is probably true that in no other department of professional labor does the young practitioner come to his work with so vague an understanding of the facts with which, in his practice, he will have to deal, as does the young minister of the Gospel.

For many years I waited, in hope that something would appear in Christian literature which should meet the want above hinted at. But I have been able to find nothing at all satisfying to my own mind, or that seemed even to be aimed at supplying this particular need. Accordingly, several years ago, I began to prepare the matter of this book. Personal illness and long-continued domestic embarrassments have compelled the delay. This tardiness in the accomplishment of my work has, however, given time for the ripening of thought; so that I trust, now that the book comes forth, it may be the more satisfactory to my friends for the years of their waiting. I shall be compensated for my toil, and grateful to God that I ever engaged in

it, if I shall come to know that professional religious laborers and private Christians, to both of whom I have sought to adapt the work, have been helped in their lives and labors by its pages.

After all, I am painfully conscious that I have but very imperfectly performed my task; yet I trust that my writing may at least draw abler men to the topic, and so secure the better supply of a great want of the militant Church.

GOD'S METHOD WITH MAN.

CHAPTER I.

MAN PRIMEVAL.

✓
“**M**AN” is probably the highest title borne by a creature. A solemn pause in the Creator’s work preceded his formation; and the Trinity in council brought him forth, creation’s masterpiece, to be its possessor and king. He was at once, upon his creation, formally invested with the prerogatives of empire. In his first utterance to the being he had formed in his own image and after his own likeness, and inspired with the breath of his own nature, God said, “Have dominion.” The communication between the Creator and the new creature was from the first, not by messages sent and received, but was of the nature of personal intercourse and communion.

Man appears to have been called into existence to supply the place of spirits lost and

fallen through sin. And who were these? Their leader had his original name, Lucifer, "son of the morning," a poetic title bestowed by God, declarative of his love, and suggestive of the dignity, glory, and beneficence of the character of him who was accounted worthy to receive it. Lucifer that was, is Satan now; that old serpent, the great dragon, the devil, Apollyon, Beelzebub, Prince of the power of the air, Ruler of the darkness of this world. He wrought death and ruin in Job's household. He fought Michael on Nebo. He attacked and wounded the Son of God. He murders nations by the power of sin. He holds a deluded world with an infernal grasp. Such is the greatness of Satan, even in his ruin. It is not probable that God created a being of minor capacity and dignity to fill the place vacated by Satan and his rebellious associates; nor is it probable that a later creation is of less dignity and power than an earlier: God proceeds from less to greater always.

That God's design in forming this new creature carried him beyond the notion of a simple spirit-life to the expedient of a com-

pound being having two lives, argues the magnificent proportions of his intent. Wonder and awe struck the universe when God produced a being two in one; a spiritual nature domiciled within a physical, at once its house, its organ, its vehicle, its exponent, and its medium of reproduction.

By divine appointment, angels are servants to men. Bible story is all alive with these thronging messengers and ministers to the heirs of salvation. They are heaven's carrier-doves of more than lightning wing. They obey God. They serve man. They counterwork Satan. They are attendants even upon little children. They bear the spirits of the just to heaven. Either, therefore, the greater serve the less, or the angelic is inferior to the human. But in God's order the greater do not serve the less. Besides, there was once an occasion of greater moment, doubtless, than any other in the history of man. It was when a message was to be conveyed to Jesus, touching his death which he should accomplish at Jerusalem. God sent, on that occasion, not angels, but two human beings, Moses and Elijah.

On the passage, "*Thou madest him a little lower than the angels,*" Dr. Adam Clarke says: "If this be spoken of man as he came out of the hands of his Maker, it places him at the head of all God's works; for, literally translated, it is, 'Thou hast made him less than God;' and this is proved by his being made in the image and likeness of God, which is spoken of no other creature either in heaven or earth; and it is very likely that in his original creation he stood at the head of all the works of God, and the next to his Maker. This sentiment is well expressed in the following lines, part of a paraphrase on the Eighth Psalm, by the Rev. Charles Wesley:

'Him with glorious majesty
Thy grace vouchsafed to crown:
Transcript of the One in Three,
He in thine image shone,
Foremost of created things,
Head of all thy works he stood;
Nearest the great King of kings,
And little less than God.' "

All the strange yearnings of the human soul for the boundless and the infinite are but the revelation of the amazing breadth and

scope of its powers—powers that find no adequate field here, capacities for which the earth is not enough. So great a being did God produce when he made man, and breathed into his nostrils the breath of life—of *lives*.

Man is a creature made in the image of God, intellectually, judicially, and morally—in knowledge, righteousness, and holiness. He has lost his holiness, but the other features of the image remain, only as they are damaged incidentally by the loss of holiness, and the intruding of sin and pollution. Through all the Bible, God habitually confesses that perception, reason, judgment, taste, and the moral sense are in man what they are in himself: in other words, that man is finitely what God is infinitely. The divine and the human natures are homogeneous. It is not possible to conjoin two heterogeneous natures in one personality without producing a being fitly termed monster. The very thought of a being compounded of man and horse is too shocking to be entertained. But Jesus Christ, the God-man, sums in himself all possible measures of excellence and beauty, and is “chief among ten thousand, altogether lovely.” In

further illustration of the homogeneousness of the human and the divine natures, it seems proper to note that there is a sense, though certainly a very subordinate sense, in which every instance of personal salvation is an instance of the union of the divine with the human. "I will dwell in them and walk in them." "Christ in you the hope of glory." "I in them, and they in me." "Jesus Christ is in you, except ye be reprobates." "Partakers of his holiness." "Partakers of the divine nature."

The union of the divine with the human has always been a characteristic feature of God's method. Had sin never entered, God would undoubtedly, after a suitable probation, have taken every man to himself, without death.

{ The Scriptures affirm that "by one man sin entered into the world, and death by sin."
{ It has often been asked, If Adam had never sinned, and death had never come, what would have become of the ever-increasing numbers of the human race by this time? This question may well be regarded as a formidable one, since it is known that notwithstanding

the exceeding brevity of human life, more human beings have lived here than could now possibly find standing room on the surface of the globe. It must be obvious, therefore, that some method of removal must have been in the mind of God when he made man upon the earth. It seems to me that in the course of events God has himself sufficiently answered the question. He has taken three persons, body and soul, from earth to heaven: namely, Enoch, Elijah, and Jesus. Who can doubt that in some similar manner God would have taken every man to himself, upon the attainment of a given measure of knowledge and character? 'This earth is the preparatory school for heaven now. I believe God has always intended it as such. And I do not believe he ever intended it as the permanent abode of man. There is not an intimation that he did so intend in the whole Bible; and every passage that seems to relate to the real goal of the human being implies that it is heaven, and not earth.

We have now, as a race of redeemed sinners, in every house occasionally the heart-breaking scenes of death-beds and funerals.

Grace sometimes does much to lighten and fill with hope these sad passages of domestic history; and art and taste do their best to make us forget the shocking loathsomeness of the grave. But, do the best we can, the appalling facts of mortality smite us and haunt us through life. If sin had never come, how had we been spared all this sad train of overwhelming calamities. What beautiful scenes, half heaven half earth, had been of daily occurrence! Think of father and mother, ripe for heaven, calling their children and children's children home, as to a most joyous though solemn entertainment. They have been notified that the chariot will be in waiting on such a day. The great group gathers. Every one is in perfect health. Every one is spotless in character. Every one is filled with love to God, to father and mother, and to every other one.

What a scene is here, as such a household meets and greets, each the others. And as the hour draws nigh, what tender, loving, holy adieus are given to the departing ones! What messages are sent to them that are gone before! And what rapture must thrill each

member of the family group, as father and mother depart in their sight, and are borne away over the everlasting hills!

Now if we consider scenes somewhat analogous to this, multiplied over the earth by the number of families upon it, we shall get an idea of what domestic life, in one of its aspects, would have been had sin never entered the world.

CHAPTER II.

MAN FALLEN.

BUT this beautiful portrait of what was and what was to be was soon marred; and the first chapter of man's story is a recital of most terrible disaster. Lucifer had become Satan before man was made. From the date of his expulsion from heaven, a prisoner somewhat at large, he determined to counterwork the Almighty. To this end he sought, with infernal ingenuity, to compass, if possible, the ruin of God's youngest-born. His plot succeeded, and the ruler of earth and favorite of heaven lost his innocence, his crown, his joy, his rest, his God. His nature became corrupt; he was doomed to death; the earth was cursed on his account, and he was driven forth from Eden under the divine condemnation. Corrupt himself, his progeny was corrupt after him. Of this the character of his first-born gave terrible proof in the murder of his brother.

What, then, is the precise condition of man since the fall, with respect to his spiritual state and his relation to God? It is worthy of note that, to express the condition of man as affected by sin, the Scriptures use extreme terms. "Every imagination of the thought of his heart is only evil continually." "They are all gone out of the way, there is none that doeth good, they are altogether become filthy." Where metaphors are employed, these also are extreme. Is man a traveler? He is "lost." Is he a patient? "There is no soundness, but wounds and bruises and putrefying sores." Is the question of wealth? He is poor to nakedness. Of joy? He is miserable and wretched. Of hope? He has neither a hope nor a God. Of purity? His heart is a very fountain of unclean thoughts and deeds. Or if the question be of life, he is dead—dead to God, dead in sin, dead by the penalty of sin; dead by the virus of sin.

✓ How terrible is this, that such a life is gone out, and that death is come! For when death comes a horror supervenes, measured exactly by the type of the life that is gone out. A dead tree isn't much; it might provoke a sigh

if it had been a pet of your yard or garden; but there is no horror; for only the lowest life is gone out. To come upon a dead brute startles and distresses you. To stumble in the dark on a human corpse would freeze you with fright and nervous agony that might unsettle your reason or end your life. But man is dead in sin; his death has come of his conduct. Put this how you will, there is no relief. Say he is dead as the penalty of sin; then he is a dead criminal. And how great is the horror that gathers about the corpse, and even the grave, of the man who is known to have been put to death for his crime? Or say man is dead by the virus of sin; sin has poisoned him to death. What horror there is in the words, "Dead of the cholera!" "dead of the small-pox!" "dead of the yellow fever!" "dead of the plague!" "dead of the Black Death!"—DEAD! And in an hour the noble form which stood for so much of strength to provide and shelter and save is changed to a mass of poison! Make haste! Roll it in a tarred sheet! Back up the dead-cart! Have it forth! Bury it deep! So terrible is the Bible picture of man dead in sin.

The facts of human history in ancient and modern times alike indorse the accuracy of the Bible view. The vile practices of heathen lands are such that no traveler thinks of portraying them; nor would their publication be allowed in any country really Christian. So utterly lost does human nature every-where proclaim itself to be, except where it meets a counterworking force in the Gospel.

Is there then no view of human nature that should be set over against this dark picture to qualify its terrible implications? Undoubtedly there is. Human beings may be viewed in a light in which they appear to better advantage. There are developed in countries enlightened by the Bible many characters who, though destitute of converting grace, may be pronounced upright and worthy. And there have appeared in heathen lands several persons of real excellence of character. Cicero, Seneca, Phocion, Regulus, Cyrus, Scipio, the two friends, Damon and Pythias, and Aristides, may be named as examples. Great numbers of persons are found in all Christian countries who, though unconverted, deserve and receive the respect of their fellows for

their social qualities. They are honest in deal, true to their promises, temperate livers, kind husbands, true, amiable wives, dutiful children, faithful friends, wise statesmen, good legislators, noble patriots, incorruptible judges. Now, how can such exhibitions of character be accounted for on the theory of the terrible degradation of human nature before insisted on? The whole discussion would fill a volume, perhaps, but there is room here for a few points.

1. In all Christian countries there is developed, in connection with Bible teaching and Christian usage, a force that powerfully counterworks sin in the human heart. The workings of the Holy Ghost on the hearts of men, the teachings of the Bible, the pulpit, the family, the Sunday-school, and the religious press, together with the godly lives of many Christians and the standard of morals in community, resulting from all these, constitute a light in the daze of which men blush to look at forms of sin over which they would gloat in the twilight.

2. There is a conservative force in the general feeling of hopefulness that every one has

in a Christian land. Men commonly believe, bad as they are, that it is possible they may yet be saved. Convince a man that there is no hope, and the chances are that he will develop at once into a brute, a Stoic, or a fiend.

3. Wherever there is a Christian standard of morals, virtue pays better than vice, and character has a cash value. Far-seeing selfishness will therefore dictate temperance, truthfulness, religious reverence, Sabbath-keeping, chastity, commercial honor, etc., where there is really no wholesome horror of the opposite vices.

4. Man, dead in sin, is peculiarly dead to God; not equally dead to man. The faculties of his soul which involve the domestic and social relations appear not to have been affected by the fall, so that he necessarily exhibits his depravity equally manward and Godward. He is often wholly true to man who is wholly untrue to God. It is probably never true, however, of an unconverted person that he does right, even to man, simply because it is right.

To set this matter clearly before the mind, let us analyze character a little. Take, for

instance, this cautious man, this man who is always intent upon safeguards. He attends Church and is as orthodox as the parson. He receives the Scriptures without cavil, and believes in God and the Bible and ministers and Churches and heaven and hell, like the rest of us; but he is unconverted. Take this most cautious man who is afraid of fires, afraid of robbers, afraid of coughs and colds, afraid of new schemes of speculation, afraid of long credits and poor paymasters, afraid of risks of any kind and anywhere; and go tell him there is a terrible danger hanging over him. He will hear you with interest, and even with great excitement, so long as he thinks you are talking of house or barn or stocks or goods or mortgages or notes or debts. But the moment he comes to see that you talk of his soul and the fathomless deeps of despair forever, he will exhibit a sense of complete relief, and possibly turn away with a smile, saying: "Oh, yes, the parson talks of these things to us every Sunday." Whence is this? It is because caution, in its spiritual offices, is dead in the man. He is dead to God, dead to the things of the Spirit, and dead to eternity.

Here is a mother. She has three or four daughters grown and growing up. She and her family are Church-goers. She is orthodox in her opinions, but she is an unsaved woman. She has large love of offspring. She lives for her girls, their health, their education, their dress, their accomplishments, their social position, their settlement in life; these are the topics of her thought and study. One of these girls has been traveling with you and your wife in Europe for two years, and has exhibited a marked seriousness, has become pronounced in her determination to devote her life to Christ. On your return you inform this tender mother of the wonderful prospects that have opened before her daughter during her absence. You talk of high society and noble relationships, and hint of crowns and empire. You soon find that your words have moved your auditor exceedingly. She tries to appear calm, but is really half wild with excitement. Presently you drop all figure and come down to sober fact. You tell her of her daughter's growing seriousness during the journey, of her penitence and prayers, and the consecration of her young life to the serv-

ice of the King of kings, and how she had thus become an heir of God and a joint-heir with Christ to an inheritance incorruptible, undefiled, and that fadeth not away. It will be wonderful if this mother do not turn away from you with ill-concealed disgust, soliloquizing, "Oh, I thought he was going to say something." What is this but that, in the estimate of this woman, earth outweighs heaven, and time is more than eternity? What is it, indeed, but that in regard to things spiritual and eternal she is a dead woman?

•A poor man gets into trouble for want of a small amount of ready funds. He has been unfortunate, and must secure this amount or go speedily to financial ruin. He comes to you in his distress for counsel and advice. He approaches you timidly, but you assure him with kind words, invite him to your table, talk with him of his case, head a subscription for him with ten dollars, and send him forth among your neighbors with your blessing, to see what he can raise. He obtains the needed funds. That morning's interview has bound that poor man to you for life; he

will cherish it and you among his choicest memories, and when forty years are gone he will rehearse to his grandchildren with moistened eyes his deliverance and your kindness. Such is gratitude of man to man. But what of gratitude of man to God? Innumerable blessings of priceless value have fallen all these forty years on the head and house of that same man from God. Yet all this wealth of kindness has never moved his heart or bent his knee, or moistened his eye, or evoked a single word of thanks from his tongue. Whatever the man is to you, he is dead to God.

The truth is, a man commonly judges another largely by what that other is to him, whatever his life may have been in his intercourse with other parties. "Speak well of the bridge that carries *you* safe over." So when we form our estimate of man in general we almost instinctively inquire, What is man to man? But this is not the question conclusive of character. The question of your character as a citizen is, What are you to the government? As a child, What are you to your parent? As a subject, What are you to the king? As a creature, What are you to

God? This bottom question being answered, it is not possible that facts enough can be accumulated touching other of your relations to turn the scale and reverse the decision. What you are to God *that you are*. If you are untrue here, it needs but the readjusting of occasions to make you false anywhere else.

Again, God is the center, the perfection, and the source of all purity, truth, excellence, and loveliness in the universe. Are you in harmony with *such* a God? or is your mind enmity against him? Remember, also, this God is he who all your days has been projecting your life from hour to hour, giving you health, family, food, home, friends, "all things richly to enjoy," in fact. If you can remain indifferent or inimical to *such* a God, if you can receive the benefactions of a lifetime with no gratitude, and no desire to know your Benefactor, to be led into his presence and to tell him of your love, then is it true and most evident that your nature is corrupt and vile, out of harmony with God, and, except through renewing grace, incapable of his service in earth or heaven. Nothing remains to you but that God should hold over

you with forbearance and long suffering during your allotted time, and then, if you repent not, hurl you from his presence among the offal of the universe—lost angels and lost men.

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CHAPTER III.

SIN.

BUT it is time to inquire what strange agency, influence, power, this is that has seized upon the fair, innocent, noble creature of God, and so deluded, degraded, perverted, palsied, polluted, and infernalized him. We call it *sin*; but who can define it so as adequately to set forth its character and its power? Sin is transgression of the law—God's law, holy, just, good. It is *voluntary* transgression—transgression of a *known* law. This is rebellion. Every man that engages in it exalts himself above God, sets himself in opposition to him, and shows that he would dethrone him if he could. The sin of omission, or refusal to obey God, expresses the same state of mind and implies equal atrociousness: the only difference being that the transgressor responds to "thou shalt not,"

by "I will;" while the other replies to "thou shalt," by "I will not."

But sin is deeper than the act, and before it. It is the infernalized condition of the heart that has a taste for forbidden gratifications, that loves to trample on authority, that believes stolen waters to be sweet, and that is itself the seething caldron whence steam forth evil thoughts, adulteries, fornications, murders, with all abominations in their train.

Sin appears to have originated in a great angelic rebellion. The Word says, "And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Again, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Again, "God spared not the angels that sinned, but cast them down to hell, and

delivered them into chains of darkness, to be reserved unto judgment."

The Bible treats the question of the existence of fallen or evil spirits, or devils, as it does the question of the existence of God; that is, it assumes it, never attempting to prove it. The serpent beguiled Eve, and received the sentence, "He shall bruise thy head." Satan conversed with God, and expressed contempt for his commendation of Job's complete integrity; whereupon he was allowed by God to proceed to great lengths in testing the integrity of the patriarch by terrible afflictions; but in vain for the ends he sought. Satan attacked the Son of God, as recorded in Matt. 4, and sought by repeated efforts—all in vain—to seduce him from his integrity. Matt. 8, and Mark 5, give the incident of the man among the tombs. He was untamable, and so fierce as to endanger public travel. He was possessed of a legion of devils. These knew Jesus at sight, confessed his character and power, and deprecated the wrath to come: "Art thou come hither to torment us before the time?" The account of the casting forth of a devil, as given in Mark 9, is in point

equally with the cases named above, as showing the personality, the power, and the rage of evil spirits.

Some say they can not believe the doctrine that there are fallen angels ; for they can not believe that a good being in a good place would, or even could, begin to sin. But unless we adopt the old theory that there are two eternal beings, the one good and the other evil, we must admit that sin had a beginning ; and that very fact implies that all beings and all places were, previously to that beginning, good. Therefore a being, good up to the moment when he began to sin, and in a good place, became rebellious, and so fell from his uprightness, his loyalty to God, his innocence, and his heaven. The Bible account, therefore, as quoted above, is not only not incredible, but is so intrinsically probable that it must be assumed to be essentially true, even if it had not been written in the Book.

Touching the number of the angels that were drawn into the rebellion and so fell and became devils, the Scriptures do not speak definitely. Allusions in the twelfth chapter of Revelation seem to make it probable that

one-third of all the heavenly host fell away. That their numbers must be great is presumable from the numerous Bible accounts of demoniacal possession—seven in one person, a legion in another, etc. So that the nervous language of Charles Wesley seems quite safely based :

“Angels your march oppose,
Who still in strength excel :
Your secret, sworn, eternal foes ;
Countless, invisible ;
From thrones of glory driven,
By flaming vengeance hurled,
They throng the air, they darken heaven,
They rule this lower world.”

These angels, now corrupted, overthrown, and ruined, are alluded to in Scripture as representing the hierarchy of heaven, the terms used being “thrones, dominions, principalities, and powers ;” and no higher terms are employed when the rank of the unfallen angels is in question. Much of the power of the fallen angels appears to remain, though sin has disrobed them of dignity, and they are wholly vile and unclean, and whelmed in infamy.

So far as we know, no system of recovery has ever been provided for fallen angels: perhaps partly because, self-tempted, they went into rebellion amidst the light and glory of heaven itself; and partly because their sin can not entail itself upon others—angels being created, not born.

SIN'S DOINGS.—Sin has cursed the earth with barrenness, tainted the air with death, degraded man from his kingdom to be the slave of his own vile affections, brought the sentence of death upon the human family, blotted out nations and races of men by the curse of God, filled the world in every age with the cry of the helpless and the hopeless, buried the nations it had murdered in eternal infamy, brought fathers and mothers in sorrow to the grave before their time, disrupted households, bereaved children, broken the hearts of wives, multiplied widows without number, and transformed the earth from the Eden it was to the vale of tears it is.

CHAPTER IV.

THE DAWN OF HOPE.

THE first promise of a Redeemer was given immediately upon the fall of man; and it was renewed from time to time with increasing clearness and particularity of detail down to the close of the Old Testament revelations. These prophecies sketch a dual character, such as the world had never known: at once highest and lowest, strongest and weakest, richest and poorest, most honored and most despised; at once a guardian shepherd and a sacrificed lamb, a born infant and a reigning king, a bruised culprit and a hero exalted to the right hand of God. So minute also were the prophecies touching the miracle of his human origin, the place of his birth, and many facts of his public history, and of his death and resurrection, that it is forever impossible to find their fulfillment in any except Jesus of Nazareth.

² To rescue man from degradation and ruin

(John 3: 16), and bring him to new altitudes (Rom. 5: 20, 21), to defeat and overthrow Satanic designs (Gen. 3: 15, and Rom. 6: 20, and Heb. 2: 14), and to illustrate his government in the eyes of the universe (Eph. 3: 10), God instituted redemption for us through the death of Jesus Christ. (Redemption by the blood of Christ is the central fact of God's administration in the earth,) if not in the universe. Here all Bible story culminates, and all Bible institutions find at once their justification and their significance. The history of the world for four thousand years is the history of a system of measures preparatory to the advent of Messiah; and when the fullness of the time was come, God sent forth his Son to redeem us that we might receive the adoption of sons. "He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people." "He died the just for the unjust that he might bring us to God." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

JESUS CHRIST IS MAN.—He was born, was a

child, a boy, a young man working at a trade, was baptized, fasted, prayed, was tempted as we are, traveled, held meetings, was weary and rested, was hungry and ate, was thirsty and drank, wore clothing made by his friends who ministered unto him of their substance, and died of grief and wounds. He is man, your brother, my brother, else what is his death to us? They who deny the humanity of Jesus Christ sap the foundations of all rational faith in him as my Savior, and make his whole life of seeming and professed relation to our race a pretense and a falsehood.

JESUS CHRIST IS GOD.—He was called “the mighty God” seven hundred years before his appearance as the babe of Bethlehem; and “God over all” after he had wrought his mission and ascended to the throne. He exercised the prerogatives and claimed the honors of divinity always. Indeed, the two natures were distinctly exhibited in almost every act of his public life. He is a human guest at a wedding, and speaks the divine Word by which water is wine. He is a member of a group of men coming into Nain; but he is God, and gives back alive to his mother

her only son from the bier. He sits a weary traveler on Jacob's well, but he teaches truths known only to God. He sleeps on a pillow in the little craft storm-tossed on Galilee, for he is man and needs repose; but he speaks, and the tempest is hushed at his word, for his word is the word of God. He stands a human mourner at the grave of Lazarus, and weeps and groans; but he sends his voice ringing into the sepulcher, and he that had been dead four days comes forth alive. He is bound, mocked, scourged, spit upon; but declares that if he chose to call them, twelve legions of angels would appear upon the scene for his rescue. He faints and falls beneath the weight of the cross on which he is to hang; but at the sound of his death-cry rocks rend, earth shakes, and dead men start from their graves.

THE DEATH OF JESUS CHRIST is the atoning fact of his history. His example is, indeed, a perpetual blessing to the world; and as to his teaching, "Never man spake like this man." But the Scriptures are unequivocal as to the quality and office of his death. "He suffered, the just for the unjust." He was the offering

“once offered.” “He appeared;” that is, he came into the world, “to put away sin by the sacrifice of himself.” “But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.” “His soul was made an offering for sin.” It is the blood of Christ, who offered himself without spot to God, that has power to purge your conscience from dead works to serve the living God. “We have redemption through his blood.” “We are reconciled to God in the body of his flesh through death.” “We have the forgiveness of sins through his blood.” “The blood of Jesus Christ his Son cleanseth us from all sin.” “Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.” “Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.” “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he, by the grace

of God, should taste death for every man." He took part of flesh and blood, "that through death he might destroy him that had the power of death, that is the devil." "They overcame him by the blood of the Lamb." "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation." "We are redeemed with the precious blood of Christ." Let no man, therefore, deceive you with vain words. If there be truth in the Bible, Jesus Christ, the God-man, purchased redemption for us when "*he offered up himself.*"

CHAPTER V.

SUBSTITUTION.

BUT some say the theory that the sufferings of an innocent person can procure pardon for the guilty, instead of exhibiting divine clemency on any proper footing, involves two acts of injustice—the release of a criminal without punishment, and the infliction of penalty upon an innocent party. This is a standard objection to the scheme of redemption. It deserves candid consideration, and shall have it. Let us get the question fairly before us. May there be a scheme of substitution, providing for the rescue of the guilty from punishment through the sufferings of an innocent party, so arranged as to maintain the authority of government, save subjects from innumerable pains and penalties, and exhibit the justice and clemency of the government in such a light as to give it a new hold upon

the hearts and confidence of the governed? We think there may be such a scheme; and we invite the reader's attention to the following points, and claim that wherever the conditions which they collectively present are met, a righteous substitution is provided for.

CONDITIONS OF RIGHTEOUS SUBSTITUTION.

1. That the supreme authority consent to the substitution.

2. That the substitute be related to, and a representative of, the supreme authority.

3. That the substitute be related to, and a representative of, the criminals.

4. That the sufferings in behalf of the criminals be voluntary.

5. That the substitute be able to endure adequate suffering, and survive.

6. That adequate public notice of the substitution be given throughout every part of the government.

7. That the substitution, equally with penalty, be adapted to impress the governed, and so maintain authority.

8. That no guilty party escape penalty, except on repentance, and return to good

citizenship—the sufferings of the substitute being merely provisory.

9. That the party rescued, by substitution, from capital punishment owe his allegiance thenceforth wholly to the substitute.

10. That the substitute shall not in the end be a loser on account of the sacrifice he has made.

Now the question is, are all these points met by the scheme of substitution presented in the Bible? Let the reader take them, point by point, and carefully note the relevant Scriptures, as follows:

1. That the supreme authority consent to the substitution. Scripture: Gen. 3:15, "It [the seed of the woman] shall bruise thy head" (the serpent's head). Isa. 53:10, "It pleased the Lord to bruise him." Zech. 13:7, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts." John 3:16, "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

2. That the substitute be related to, and

a representative of, the supreme authority. Scripture: Ps. 2: 7, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." John 14: 9, "He that hath seen me hath seen the Father." Verse 20, "I am in my Father." Verse 24, "And the word which ye hear is not mine, but the Father's which sent me." Matt. 28: 18, "All power is given unto me in heaven and in earth."

3. That the substitute be related to, and a representative of, the criminals. Scripture: Luke 19: 10, "For the Son of man is come to seek and to save that which was lost." Heb. 2: 16, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Verse 11, "He is not ashamed to call them [namely, human beings] brethren." 1 Tim. 2: 5, "For there is one God, and one mediator between God and men, the man Christ Jesus." Heb. 9: 24, "Christ is entered into heaven itself, now to appear in the presence of God for us." 1 John 2: 1, "We have an advocate with the Father, Jesus Christ the righteous."

4. That the sufferings of the substitute in

behalf of the criminals be voluntary. Scripture: John 10: 17-18, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself." Heb. 2: 9,— "that he [Jesus] by the grace of God should taste death for every man." Titus 2: 13, 14, "Jesus Christ . . . gave himself for us, that he might redeem us from all iniquity." 1 Peter 3: 18, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." John 10: 11, "I am the good shepherd; the good shepherd giveth his life for the sheep."

5. That the substitute be able to endure adequate sufferings, and survive. Scripture: John 10: 18, "I have power to lay it [my life] down, and I have power to take it again." John 2: 19 and 21, "Jesus said unto them, "Destroy this temple, and in three days I will raise it up. But he spake of the temple of his body." Acts 2: 24, "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Rev. 1: 18, "I am he that liveth, and was dead; and, behold, I am alive

forevermore. Amen." Heb. 7: 25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

6. That adequate, public notice of the substitution be given throughout every part of the government. Scripture: Matt. 2: 1, 2, and 11, "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold there came wise men from the East to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. And when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshiped him." From this incident we may infer how wide had been the publication of the coming of the Messiah. More than five hundred years before a prophet had said (see Hag. 2: 7), "And I will shake all nations, and the desire of all nations shall come." And from the fall itself the promise had been published that the seed of the woman should bruise the serpent's head. Isa. 52: 3, "For thus saith the Lord, Ye have sold yourselves for naught; and ye

shall be redeemed without money." See also chapters 53 and 55, both of which, though written seven hundred years before Christ, are burdened with the redemptive scheme.

7. That the substitution, equally with penalty, be adapted to impress the governed, and so maintain authority. Scripture: Psalm 130: 4, "But there is forgiveness with thee, that thou mayest be feared." Ex. 34: 6-7, "The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty." Psal. 2: 11, 12, "Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Jer. 33: 9, "And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." Psalm 85: 8-11, "I will hear what God the Lord will speak:

for he will speak peace unto his people, and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven." John i, 14, "And the Word was made flesh, and dwelt among us . . . full of grace and truth." Rom. 2: 4, "The goodness of God leadeth thee [is adapted to lead thee] to repentance." Col. 1: 20, "And having made peace through the blood of his cross, by him to reconcile all things unto himself."

8. That no guilty party escape penalty, except on repentance and return to good citizenship—the sufferings of the substitute being merely provisory. Scripture: Luke 13: 3, "Except ye repent, ye shall all likewise perish." (Also v. 5.) John 3: 18, "He that believeth on him (the Son) is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Verse 36, "He that believeth on the Son hath

everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Mark 16: 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

9. That the party rescued by substitution from capital punishment owe his allegiance thenceforth wholly to the substitute. Scripture: 1 Cor. 6: 19, 20, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Rom. 14: 8, "Whether we live therefore, or die, we are the Lord's." Acts 20: 28, "To feed the Church of God, which he hath purchased with his own blood." 1 Cor. 7: 23, "Ye are bought with a price; be ye not servants of men." Rom. 5: 22, "For the Father judgeth no man, but hath committed all judgment unto the Son."

10. That the substitute shall not in the end be a loser on account of the sacrifice he has made. Scripture: Isa. 53: 10, 11, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall pros-

per in his hands. He shall see of the travail of his soul, and shall be satisfied." Heb. 12: 2, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Phil. 2: 8-11, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath also highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." 1 Pet. 1: 11, "When it testified beforehand the sufferings of Christ, and the glory that should follow." Heb. 2: 9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor."

Now, what candid man will say, in view of the foregoing citations, that the scheme of substitution announced in the Scriptures and executed by Jesus Christ does not meet every

possible demand whether of state policy, of justice, or of mercy?

The act of Zaleucus, one of the kings of Antioch, has been often quoted as constituting an illustration, though somewhat imperfect, of this principle of governmental substitution. The king's son, the prince royal, committed an offense, the penalty of which was that the culprit's eyes should be put out. The king's heart yearned for his son. He could not bear to see him groping his way in total darkness; but what could he do? The king and the father struggled together in his breast. "The law must be maintained, but my son must not be made blind." So the king submitted to the loss of one of his own eyes, that only one of his son's might be put out. Rev. William Taylor well remarks on this incident: "If a regiment of his subjects had volunteered to give up their eyes to save the prince from the penalty of the law, the king could not have accepted such a substitute; and, if he had done so, the act so far from vindicating the honor and authority of his laws would have outraged every principle of justice; for society had claims on them that he could not

cancel nor ignore. But the king, in his independent sovereignty, could consent to the personal humiliation and pain of losing his eye without the infraction of any principle of right, and thus harmonize the administration of justice with the exercise of mercy."

CHAPTER VI.

INITIAL SALVATION.

REDEMPTION by Christ Jesus procures for man all blessings, spiritual and temporal, present and prospective, actual and possible. Among these are life, divine revelation with its didactic teaching and its proffers of salvation, the continuance of the Sabbath, the preaching of the Gospel, and the strivings and illuminations of the Holy Spirit. These blessings extend so far as to make personal present and eternal salvation possible to every human being. This, then, seems to be the condition of us all. We enter upon existence with a poisoned nature, with proclivities to sin, latent at first, but gradually developing with time and occasion, and growing with our growth. An irresponsible infant is practically innocent, though defiled in its nature. Passively it has inherited the taint of sin, and passively, also, it has justification unto life through Jesus Christ.

Being justified, it is an heir of God and entitled to all the blessings of the covenant of grace including holiness and heaven. So in like manner are all justified believers. Let no man entertain a doubt touching the safety and eternal blessedness of any one dying in the state of irresponsible infancy, or of the safety and eternal blessedness of a believer to whom death comes finding him in a state of assured justification before God. The infant and the man are alike parties to the covenant of grace which entitles them to holiness and heaven. Both are alike free from any voluntary antagonism to holiness, and, should death come suddenly to both, our covenant-keeping Lord will surely perfect that which is lacking in each, even in the very article of death. Infants are justified; but that they are not entirely sanctified every parent knows. An infant dying goes to heaven. How? since without holiness no man shall see the Lord. Answer: By the purifying power of the Holy Ghost exerted in the very article of death. The case of a justified believer is a complete parallel. There is therefore no contradiction among the three following statements:

1. "Without holiness" (obviously entire holiness) "no man shall see the Lord," no man shall enter heaven. 2. A merely justified believer is without entire holiness. 3. A man coming to the article of death as a merely justified believer does, upon passing through it, see God, does enter heaven.

In many cases children never lose their justified relation to God. These happy experiences of childhood, it is to be hoped, will be greatly multiplied as time passes, and parents shall come to see their duty and privilege herein. But we must recognize things as they are. The fact is, the great majority of children do go astray almost with the faintest dawn of the moral sense; nor as a rule do we meet with any striking differences between the children of professors and those of non-professors in this regard. It therefore commonly happens that when we find a boy of twelve, or a man of sixty, or a person of any age between them, who has not been regenerated by the Holy Spirit, we find a person in the gall of bitterness and in the bonds of iniquity. To every such person we must say as Jesus said to Nicodemus, "Except a

man" (not merely a vile man, but *a man*) "be born again he can not see the kingdom of God."

"This," you say, "is hard. I find myself thrust forth into this world without my own motion or consent, born into surroundings not at all of my own choosing, in a world where the current is commonly toward the wrong instead of the right, born with a nature strongly tending to the wrong, and exposed through life to the machinations of evil angels who throng the air and plot against my character and my hopes. And yet, under all these disadvantages, I am told I must spring up from sinful habits and affections, and attain a character of holiness on pain of everlasting despair and death."

Your language, sir, puts the case strongly, yet I will assume, candidly, and will attempt an answer. First of all, it is important to examine the statement itself. I claim it is not full and complete; that it brings into the field only one class of the forces that act upon character. That we are born without choice of our own, and in circumstances not of our choosing, is true; and the same is true of

every being made, since choice is not possible anterior to existence. If, therefore, God ever create a being he must directly or providentially decide its date and place. You say your nature strongly tends to sin ; and so it does ; but God did not allow you to exist as one of the progeny of Adam without a powerful antidote of grace that was present in your heart from your birth. You were born into the world a child of God and an heir of heaven, through the grace of our Lord Jesus Christ, who died for you. You speak of the current of the world ; but that current did not strike you in your first years, during which, according to God's plan, you were under the tutelage of the best of friends—your mother. When, therefore, you began to meet the evil forces of the world you had light enough and character enough to recognize and abhor vileness. If you fell into sin you did it knowingly and against the protestations of conscience. You were never compelled to sin. The wrong never offered you equal advantages, nor gave you equal pleasure with the right. In a word, every wrong-doer knows that the circumstances under which he has sinned are

precisely such as he would not allow in apology for offenses committed against himself.

You speak of Satanic influence. Estimate it as you will, it is but suasion, never compulsion; and we never account him who has sinned innocent because he was coaxed into it. But here again is an important fact left out of the field. If the evil angels are busy, what of the good angels? The Bible intimation is that but one-third of the angels fell; so you may well say in this regard, "More are they that are for me than they that are against me." Strange that you should make so much of the evil angels, comparatively few in number and under the chains of sin awaiting eternal fire, and then hold of so little account the ministry of God's mighty hosts, that have acted so large a part in every age in connection with his plans for human salvation. How they come and go betwixt earth and heaven. How they pry into redemption. How they minister to little children and represent them in the presence of God, even beholding his face in their near approach. How glad they were when God gave a Savior to the world. How they rejoice when a sinner

repents. How they minister to the sons of light. How they dispute with Satan and thwart his schemes. How joyfully they bear the spirit even of a beggar to Abraham's bosom. These happy, holy beings are all around us; and yet, while we hasten to ascribe evil suggestions to Satan, we almost never ascribe our pure thoughts and feelings or our opportune discovery of our way out of temptation or trouble, to the possible agency of a celestial friend and helper.

But the chief omission lies in your failure to recognize the agency of the Holy Spirit, who comes into the world to reprove the world of sin and of righteousness and of judgment. How faithful is this holy, omniscient, divine Reprover. How early did he begin to enlighten your mind and move your heart. How many strange thoughts and queries concerning God, heaven, and eternity were inspired in your mind at a very tender age by the blessed Holy Spirit. He led out your thought. He made your conscience tender. He awakened in you a desire to be good; and when you sinned against your own conscience he reproved you and set your sin in

order before you. It is remarkable that the Holy Spirit, who begins his strivings so early, should continue them so long. Cases are many of persons who have resisted and grieved the Holy Spirit for threescore years and ten, and who have still been the subjects of his gracious invitations. Some at so late a day have yielded to his strivings and made their peace with God.

Just here is the peculiar privilege and glory of the dispensation you are under. All beings brought into existence in a pure and holy state are under a strict dispensation of law; and if found guilty of one offense are wholly and irretrievably lost so far as the terms of their dispensation are concerned. This was the fate of the angels that sinned; and this was the fate of Adam when he sinned, but God changed his administration and brought in a better covenant; so that though, in the case of our first parent, "the judgment was by one [offense] to condemnation, the free gift is of many offenses unto justification." Instead, therefore, of finding fault with the administration under which you have your

existence, you have reason to bless God and congratulate yourself that you are under the most lenient and merciful dispensation that was ever vouchsafed to man or angel.

CHAPTER VII.

CONVICTION FOR SIN.

WHAT MUST I DO TO BE SAVED? There is a great deal in this question. The man that asks it has learned some valuable truths, even if he be as untaught in theology as was the heathen jailer. He has learned what we must all learn,—

1. *I am not saved.* I am a sinner, lost and utterly undone.)

2. *I may be saved.* The question in itself implies hope, and not despair. Salvation is provided, and is somehow within reach. God that is angry with me because of my sin, is propitious nevertheless. There is mercy with him that he may be feared. I may turn and live. Mercy is not clean gone forever; and I, a wretch undone and lost, may yet find favor with a holy God.

3. *Something must be done.* Whatever God has done in giving his Son, whatever Jesus has done in giving himself to die for me, what-

ever the Holy Spirit has done in inditing the Holy Scriptures and thrusting spiritual light into my soul, and whatever the minister and the Church have done, these all are not enough; something yet must be done or I am lost..

4. *I must do something.* After all the efforts made for me by others, and all their prayers and tears, the question lies between God and my own soul. Here I stand under the searching eye of God; and it is borne in upon me that whatever he could do to save me has been well done, and that now I must move or be lost. Nay, I am lost already; but where is deliverance, and how can I find it?

5. *I must do the right thing.* True, I can not earn salvation. Nothing that I can do possesses any value as a price in my hand. Nor does God stand upon etiquette, and demand that I shall execute given formulas in coming to him; but there is a door of mercy, and in my blindness and weakness and sorrow and terror I grope to find it. Where shall I find it? How shall I find it? What, in distinction from all others, is my true line of action in order to secure the salvation of my soul?

When the jailor asked of Paul and Silas, "What must I do to be saved?" he received at first a very laconic answer: "Believe on the Lord Jesus Christ and thou shalt be saved." This general answer was amplified and supplemented by fuller instructions, delivered shortly after to himself and all his family; which instructions resulted by the blessing of God in his and their conversion. Permit me, my friend, you who now ask this question, to imitate these good men, and speak unto you the Word of the Lord.

I must remind you that the first direction given to sinful men, in God's method of leading them to salvation, is, "*Repent.*" This was an element in the teaching of the old prophets; this was the introductory word with John the Baptist; this was the first demand of Jesus Christ; this was what the twelve and the seventy were to preach when he sent them out; this was the startling word with which Peter met his hearers when at Pentecost he preached the grand opening sermon of the Gospel dispensation; and this Paul declares is the great characteristic doctrine of his ministry both among Jews and Gentiles.

I am glad to believe you are already in a penitent mood, at least to some extent, else you had not come to me with this question. Nevertheless, let us begin at the beginning.

CHAPTER VIII.

REPENTANCE.

WHAT IS REPENTANCE? Repentance is *sorrow*. Sorrow for *sin*. Sorrow for *my sin*. A *godly* sorrow for my sin. Such a sorrow as leads me to abandon my sin, to look with sadness and loathing upon my former practice of it, and to take sides with God against myself in regard to all the wrongs of my former life, subscribing heartily to the justice of the law that condemns me, and looking for deliverance from the just judgments of God only through his mercy in Christ Jesus.

CONFESSION is one of the signs or fruits of repentance. This will be hearty and full when repentance is adequately deep. It will be open and public according as past offenses have been so. No man who truly repents will attempt to conceal or palliate the wrongs of his past life.

REFORMATION OF LIFE. Whoever has real

godly sorrow for his sin will at once forsake his sin, or at least make strenuous effort to break the power of sinful habit, and come to innocence of life. It is not, as I apprehend, possible that a man should at once repent and cling to any sinful practice. "Bring forth therefore fruits meet for repentance," said John. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and unto our God, for he will abundantly pardon."

RESTITUTION. Every man who seeks God in sincerity will soon come to see, in case he have been fraudulent or dishonest in his deal with other men, that the wrong must be made right. I am persuaded there are many men who set out to seek salvation with some earnestness, and who pray on until the Holy Spirit brings the duty of restitution squarely before them, when they estimate the magnitude of the wrong to be righted, become irresolute, and at length turn away and abandon forever all thought of seeking God. They soon sink into the stoicism of despair, and float on to the cataract of death.

1750 POUNDS TO THE TON. Some years ago a friend of mine was laboring in one of the Atlantic cities. He found a man in his congregation, one evening, deeply distressed, but who could not be prevailed upon to take any step looking toward his personal salvation. The minister was importunate with him, but in vain. His answer, still repeated, was, "It is of no use, I am a lost man." My friend insisted on knowing what was the occasion of his despair. He refused to make any revelation, but said, at length, "I know your residence and will call on you in the morning." The next morning he came and told his story: "Thirteen years ago I established myself as a coal-dealer in the upper part of the city. I did business there three years, and all that time my ton was 1750 pounds. I went out of business and soon lost all my ill-gotten gains. I am a poor man to-day, and work on a moderate salary. I would be glad to be a Christian, but find this terrible passage in my history hanging with a cruel, depressing, damning weight on my soul. I feel that I ought to make restitution, and would be glad to do it, but have not the means; and, in-

deed, the parties I defrauded are scattered and gone. Many of them I presume are dead; and I doubt if I could now identify one person, and ascertain the amount he suffered by my wickedness. What *can* I do?" exclaimed the poor, sad man. "I do n't know," replied my friend, "but God will always help a man who really seeks him with the determination to do the best he can."

At length, as they talked on, the penitent man said, "I have retained my old books and have been looking them over. I have thus ascertained the amount of my wrong-doing. I find it to be so much [naming the amount], and I have cast the interest on the amount as near as I could. The total is this;" and he showed the figures. "Now," said he, "as I was coming down this morning, I thought of this as my only way out. You are city missionary, and are constantly dispensing articles to the poor. I think I can spare from my salary, by close economy, fifty dollars per month. Suppose I put that amount into your hands, for the poor of the city, on the first secular day of every month." This my friend thought the only thing he could do in the

circumstances. The repentant man at once made his check for the amount, and continued to hand him a like amount till the whole was paid.

On the evening of that day this man was the first person to kneel at the communion rail as a seeker; and he soon found peace. He has been a steadfast and honored member of the Church ever since, doing great credit to the Christian name by his pure life.

PRAYERFULNESS. Every true penitent is marked by his prayerfulness. The man who is conscious that he does truly and earnestly repent of his sins, and intends to lead a new life, even though his heart be bowed down with a weight of guilt and sorrow, always dares to come to God; for such a heart seems to know as by instinct, that it is to look for relief to the same great and good God whose love has been abused by all the past of sin and shame. It is but natural for such a one to cry, smiting on his breast, "God be merciful to me a sinner. Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. Look

upon my affliction and my pain; and forgive all my sins. For thy name's sake, O Lord, pardon mine iniquity; for it is great. Remember not the sins of my youth nor my transgressions; according to thy mercy remember thou me, for thy goodness' sake, O Lord. Hide thy face from my sins, and blot out all mine iniquities. Forsake me not, O Lord, O my God, be not far from me. Make haste to help me, O Lord, my salvation."

HUMILITY. The spirit of repentance is always a spirit of deep humility. The sentiment present and prevalent in the soul is the recognition of its own guiltiness and ruin by sin. There is no heart to contemplate the sins of other men, nor to excuse or palliate my own. The desire to stand well with myself in my present state is gone. A personal compliment would pain me; for I have come to have a strange relish for the voice of God sounding through my soul and giving the lie to every flattering word. I have had enough of myself; I abhor myself, and repent in dust and ashes. Oh that I knew where I might find *Him*.

REPENTANCE PROGRESSIVE. Penitential sorrow has a history of progress, as it seems to

me, in each human heart. At first it is largely of the nature of the simple dread of punishment. The fear of the Lord is the *beginning* of wisdom, and the terror of the Lord does in many cases fearfully shake the soul of a penitent in its earliest throes and struggles. I am aware there are great numbers of persons who, judging from their testimony, were led to Christ simply by the power of love; but this, where the repentance and conversion have been genuine, is probably a mistaken testimony. Very likely the mistake has arisen from a failure to thoroughly analyze the emotional conditions through which the soul passed on its way to salvation. How many men would repent during the next year if every man could know certainly that he was to live and enjoy youth and health, with the usual pleasures of sense and sin for a hundred years to come? I suspect not one. But though fear and dread are at the beginning of repentance, they become less prominent as the process goes on; and soon give place, less or more, to penitential sorrow on account of guilt; and the mind is led more and more away from the mere dread of penalty and

coming doom, to a recognition of its own deep sinfulness; and later on, into a sad but full approval of the law that condemns it to overthrow. The soul that cries—

“What have I, then, wherein to trust?

I nothing have, I nothing am;

Excluded is my every boast,

My glory swallowed up in shame.

Guilty I stand before thy face;

On me I feel thy wrath abide;

'T is just the sentence should take place,

'T is just—but oh, thy son hath died!”

is not far from the kingdom of heaven; nay, is now at the very door of the house of mercy.

Though it is proper to recognize repentance as having a history of progress in the mind, it does not follow that it is always a long-continued state of mind before conversion. It is known to vary in length of time from a few hours to a period of many months. In some cases the process has been apparently not so long as an hour. The penitent thief, great numbers on the day of Pentecost, the assembly that heard Peter's first sermon at Cesarea, and possibly the Ethiopian eunuch, may be cited as instances of a very speedy process by

which men have been brought away from the life of nature into the experience of the pardoning mercy of God, through repentance, submission, and faith.

SUBMISSION TO GOD. In immediate connection with repentance is a great duty and privilege of the seeker of salvation, which may be recognized under the general idea of submission to God. To all genuine seekers of salvation God makes known his will concerning them. This he commonly reveals item by item. The first class is of things to be renounced and abandoned; the second is of duties to be henceforth done. It is surprising how many persons there are who at times make efforts, apparently earnest efforts, to become Christians, who nevertheless refuse to abandon sinful practices. I don't know that there has been a year of my public life wherein some instance of the kind did not occur. Men pray to God for mercy, and keep on selling rum or drinking rum, or driving sharp bargains, or playing the petty tyrant in their homes, or making idols of their children, and so refusing to subject them to wholesome discipline and restraint, or indulging in some

forbidden lust or passion, or harboring malice in their hearts, or seeking worldly honors and such like things: and yet wonder that they do not find peace with God. "If I regard iniquity in my heart, the Lord will not hear me."

QUACK DOCTORS. Let no man deceive himself herein, nor suffer himself to be deceived, by quack soul-doctors. Salvation is free, but not so free that a dishonest heart can receive it. All known evil must be put away, so far as the intention is concerned. Salvation means *salvation*. It is a great, solemn, glorious thing to be changed from a child of the devil to a child of God and an heir of eternal life; and whoso would seek this change successfully must be thoroughly in earnest and thoroughly true. It is a great deal to be entirely true to man; but it is a great deal more to be true to God and to your own soul. No man ever sought God in vain who sought him with due earnestness and constancy, and who obeyed the light brought to his conscience by the Holy Ghost. The trouble is, men want to be saved from hell; while God wants to save men from sin and prepare them for the kingdom of heaven by setting up the

kingdom of heaven within them. Every man who sets himself to seek God in earnest is sure to pray up to test questions; for just as he is approaching the gate of salvation he is approaching also the duties, crosses and trials of the Christian life. He can not be a Christian without taking on him the yoke of Christ. He can not be made alive in Christ Jesus till he shall consent to become dead to the world, in all those particulars touching which the Holy Spirit may be pleased to impart guiding light to his mind.

GREAT DANGER FROM BAD NURSING. Just here is where many of our spiritual nurses fail. A person kneels at the altar to seek pardon and regeneration of soul. The seeker is in earnest and begins to utter himself in honest pleadings before God. This is all well; but the prayer does not proceed very far before test questions begin to be presented. Will you break from those worldly associations? Will you quit all useless reading? Will you let God into your business? Will you sanctify the domestic relations, and let God come in and rule your house? These questions or their like are sure to confront

the soul as it comes up to the strait gate. To some of them the seeker finds it easy to respond, "I will;" but before the catalogue is ended he may find great difficulty in getting his own consent to the terms upon which he sees grace is suspended. The judgment, the conscience, and the will are arrayed on one side, and affection and pride or prejudice or covetousness, as the case may be, on the other; and there is war within. The seeker is himself surprised and disappointed. He came seeking peace, and, behold trouble. He cries to God, and God calls him to the pain of parting with idols and cutting off right-hand sins. Here, then, come the throes of agony. Distress and anguish are come upon him. What shall be done? Nothing is more natural than the impulse to try to comfort such a one. And yet that is just the worst thing that can be done for the case.

URGE THE SURRENDER. The only way out of the struggle is through the struggle, to victory, peace, and God. A little personal inquiry as to whether the surrender at every point has been consciously made, and a good

deal of courageous fatherly urging to "let go," may very likely help the struggler through. But if you wait in idle ignorance of the case till the spasm of pain subsides—for great agony is generally intermittent—and then draw near and ask the seeker, "Don't you feel a little better?" you will very likely be answered, "Yes." And then you will be tempted to say, "Well, now bless the Lord for a little relief;" and to pass the word around, "This soul has found peace." This is what I call spiritual quackery. It and its like are employed all over the land, and, I suspect, in every denomination. It has brought thousands to profess salvation who never died to sin, never knew converting grace, were never made partakers, even in the lowest degree, of the divine nature. Many of these are brought into the Church in due time and form; but they are disappointed in religion, and the Church is disappointed in them. Their relish is keen as ever for worldly pastimes and worldly gains; and they have no new relish for holy employments, holy conversation, or holy joys. They have no relish for closet devotions, for family prayer, or for

the social means of grace. And yet these persons must carry the appearance of being devout, prayerful, self-denying, cross bearing, heavenly-minded Christians through life; or else, by dishonoring or abandoning their profession, bring reproach upon the Church.

A PLEA FOR THOROUGHNESS.—In mercy to souls, soon to appear before the bar of God, in mercy to the Church that has in it already tenfold more of this material than it knows what to do with, and in mercy to the world that has a right to expect the members of the Church to shed a guiding light upon their darkness, I beg this method of treating souls may be discontinued. And you, my friend, who would seek salvation, I pray you be thorough with your own heart. This is your critical moment. Don't allow yourself to be misled by the mistaken kindness of your Christian friends. Don't allow yourself to rest until you know that every relevant question is settled according to the will of God. God knows what is best for you. He will require of you nothing that you will find ultimately hard or depressing. Depend upon it, his yoke is easy and his burden is light. Yield

yourself at every point, and Christ will surely come in. So shall you find rest to your soul.

If there were time, I should be pleased to talk with the reader further on this subject of heart surrender; for it lies at the foundation of the whole Christian life. If, in the outset, this surrender to God be not thorough and complete, up to the light which God may be pleased to give the seeker, there will surely be difficulty and embarrassment at every step of the way in attempting to lead a life of godliness. The more thorough, deep, and hearty your surrender shall be, the nearer you will find yourself to Christ, and the more your love will flow out to him. And in proportion as these things exist will you find your Christian walk easy and delightful.

In some cases this yielding up of the soul to God seems to be a simple act of the mind by which one surrenders himself without particularizing any thing; while in other cases the transaction is by items. The Church demands of her candidates that they pledge themselves in these words: "I renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires

of the same, and the carnal desires of the flesh, so that I will not follow or be led by them." But whatever be the order in which your soul shall yield itself to God, your surrender must needs imply the pledge and purpose to separate yourself from the evils and vanities of the world, and to lead a pure and blameless life; to identify yourself with the cause of Christ in the earth, and to shed, by your example and spirit, a guiding light on the path to heaven. The Methodist Episcopal Church puts it in three particulars: "1. Doing no harm, avoiding evil of every kind. 2. Doing good, by being in every way merciful. 3. Attending upon all the ordinances of religion."

CHAPTER IX.

FAITH.

SALVATION is by faith. There is a sense in which it is by faith alone: for whatever else a man may have, if he have not faith he is not saved; and whatever he may lack, if he have faith he is saved. Whatever, therefore, helps your faith helps your salvation; and whatever hinders your faith hinders your salvation. Jesus said, "How can ye believe which receive honor one of another?" With equal propriety it might be asked, How can ye believe so long as ye indulge in any known sin? "If I regard iniquity in my heart, the Lord will not hear me." Salvation is by faith—appropriating faith, and appropriating faith can be exercised when there is consciousness of complete surrender to God: not before.

But let us look at faith itself. The faith by which a man is justified is of the nature of trust—reliance; the act of leaning over and

bearing one's weight upon a support. It differs wholly from mere assent to truth, as being altogether beyond it. In all Christian lands men are found who accept the Bible as a book of truth: yet they are not saved from their sins. Their faith is simply a well-grounded opinion, or mere historic belief. There must be *trust* in the Lord Jesus Christ, or there can be no salvation. The distinction between mere historic faith and saving faith, or trust, may perhaps be made clear in this way. Suppose a man relate to you a fact that you did not know before; as, that Napoleon I was born in Corsica, or that Queen Victoria is the daughter, not of William IV, her predecessor, but of the Duke of Kent. You accept the statement as true on his authority, and without further inquiry. In this you exercise in your informant the faith of credence. You believe the statement simply because he has made it to you; and you have acted quite rationally, since you must know that he could have no motive to deceive you. This faith of credence is called historic faith, since it is the faith by which all historic facts are received by each generation of men

touching occurrences before their own time. And the reason is precisely the one named above, namely, that all men know that a writer of history can have no motive to misstate facts. So it is comparatively easy to accept a historic statement from a man, even a stranger, if we know either that the statement is intrinsically probable, or that the author of it has the appearance of candor, or that he could have no motive to deceive us.

But now, suppose this same man, who has made the statement about Napoleon or Queen Victoria, propose to you, at the same interview, to enter into a copartnership with him for life. He gives you the points of his history, an account of his business, his resources, and his prospects, and an inventory of his assets. He requires you to prepare a like inventory of yours under his eye, to put all you have into common stock with him, and to devote the labors of your future life to the joint concern. *How now?* You could believe without effort a historic statement made by this man: "but," you say "when it comes to trusting all I have or ever am to have, upon his honor, power, and sagacity,

this is quite another thing." So, indeed, it is: credence is one thing, trust is "*quite another thing*." After due examination, however, you conclude to accept his proffer: the inventory is made, the covenant of partnership is entered into, and you have become commercially one. This is your act of faith by which you have united yourself with him. Now, there is a relationship between you and him that exists between you and no other person. This *relationship* is the result of your *trust*. This man might have gone on relating facts new to you, at every interview for a life-time, and you might have accepted each statement as true, on his word; yet there had been no relationship between you and him. But wherever there is trust there is relationship: and whenever you trust in the Lord Jesus Christ you become at once savingly related to him.

This sufficiently explains how it may happen that a man may accept the Bible as true, and be thoroughly orthodox in his opinions, and yet live and die an unsaved man, simply because he never comes to Jesus Christ and puts himself with all he is and has into his hands. Doing this, his faith would at once

save him by uniting him to the Savior. So we say to all, "Believe [trust] on the Lord Jesus Christ, and thou shalt be saved." "He that believeth [trusteth] and is baptized shall be saved; and he that believeth not [trusteth not] shall be damned." Salvation is by faith; not the faith that consists in a mere opinion that what God says is true, but that consists in the trust which subjects all I have and all I am forever to his divine disposal, and relies upon the promises which he has made as unfailing props.

But definitions of faith do not suffice; and one who practically knows what it is to repent and yield himself over into God's hands without reserve, is sometimes at a loss to know how to exercise the faith that shall bring him present conscious peace and the assurance of acceptance. It ought to be an encouragement to such a one to know, what is a fact, that in committing all he has to God for time and eternity, a solemn surrender already made, he has exercised the fullest trust in God of which he is capable. The word is, "Have faith in God;" and you who have voluntarily committed your all to God in this full, free offer-

ing, have in that act exercised faith, great faith, in God.

“But,” you ask, “is there not some promise of God’s Word which I am required specifically to fasten upon and believe?” Possibly in your case there may be, though certainly such has not been the uniform experience of persons in coming into a justified state. The Holy Spirit does often lead one whose memory is stored with Scripture truth to fix on some specific promise, and plead it with a specific faith; the promise being the vehicle on which the soul goes out and lays hold on God. In the great majority of cases, however, the seeker of salvation has not been an attentive Bible reader; and in such cases the faith that saves seems to be a confidence and persuasion that God is able now to save me, a sinner, and that he now doeth it.

The doctrine of salvation by faith has been all along the object of attack by a vain philosophy. Men say, “You are either now saved or you are not; if you are now saved before you believe, you are saved without faith; if you are not saved till after you believe, then you are saved by believing a falsehood. In

either case the doctrine of salvation by faith is annihilated." To this it may be answered, the life of Christ abounds in illustrative refutations of such cavils. Take the case of Peter walking on the water. He leaps over the side of the boat with a faith that says, "Jesus will sustain me. I can walk on the water. I shall not sink." And just as his faith maintains its hold so it is to him; he does not sink. But unbelief comes in. "I shall sink;" and so he does. The man with the withered arm is commanded to stretch it forth. Had unbelief replied, "I can't," it would have continued true so long as unbelief continued the perverse reply; but when faith said, "I can," that moment it was according to his faith, and he stretched it forth whole, even as the other. God suspends spiritual blessings on our faith; and to say that a blessing suspended on your faith is yours when you believe, and not yours when you don't believe, is merely to utter the same thing twice; as if I were to say, Whatever is suspended on faith is suspended on faith.

Here, then, is what every man may safely do that comes with unreserved devotement of

himself to God for justifying grace. He may, so soon as he have the testimony of his own consciousness that his surrender of himself to God is complete, assume the truth of the divine promise of acceptance, and rest in the divine faithfulness, whether his thought take hold of any particular promise or not. "Have faith in God," is the word. All things are possible to him that believeth; therefore, persistently, heroically believe. He is faithful and just to forgive us our sins. He waits to be gracious. He delighteth in mercy. We have redemption according to the riches of his grace. Venture on him. He is faithful that promised. You shall not fall. You can not fail. He wrought in you to this end—the end of your salvation. He arrested you in your sins, and drew your thought to him. He brought your heart under deep conviction of your guilt and ruin. He has led you every step through repentance and the surrender of yourself to him. He has therefore wrought in you to will and to do of his own good pleasure. His whole intent at every step has manifestly been to lead you to himself. Will he now contradict himself and

stultify himself by refusing to receive you? You can not tolerate the thought for a moment. God can not lie. Therefore just as you are, come and cast your helpless soul on him by faith—*he does receive you.*

CHAPTER X.

JUSTIFICATION.

JUSTIFICATION is pardon or forgiveness. Webster's definition is, "remission of sin and absolution from guilt and punishment; or an act of free grace by which God pardons the sinner and accepts him as righteous, on account of the atonement of Christ." It is not in itself a change of character by the infusion of grace into the heart; but is a gracious act whereby God removes condemnation from the soul and consents, for Jesus' sake, in view of our faith in him, to accept us in him and so change our relation to the Divine Being, that instead of being condemned criminals, we become accepted as innocent subjects of his government.

Pardon is reconciliation of offended God to offending man. With every sinner, therefore, it is the alternative of hell. He must repent, and seek and find forgiveness, or he must perish forever in his sins. Pardon is the leading

forth of the culprit from his cell, to freedom instead of to execution. It is mother embracing the child, in the hour of his contrition and tears, whose waywardness had caused her heart to bleed. It is father meeting and embracing his long-lost son, upon his return, and refusing to listen to the detail of his guilty wandering and shame; but hastening to order the signet ring—the sign of endless love—the shoes for blistered feet, the best robe and the fatted calf. Sin is a capital offense. “The wages of sin is death.” But pardon removes the penalty; and “the gift of God is eternal life through Jesus Christ our Lord.”

THE PARDON WAS TOO LATE. There is a tradition of the very early history of Wyoming Valley, while yet it was a colony of Connecticut, which runneth thus—An orphan girl, or young woman rather, of extraordinary mind and great personal attractions, the idol of her only brother's heart, was long sought with most ardent protestations of love; and finally, under promise of marriage, betrayed to her ruin and then forsaken. “When lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death.” To con-

ceal her shame she destroyed her child. For this she was apprehended, tried and sentenced to be hanged.

Her brother drew up a petition for her pardon and procured many valuable signatures. This must go to the governor in New Haven, Conn. He started in haste upon his fleet, favorite horse. No good roads were then built. There were no bridges, and the streams were swollen. The distance to New Haven was about two hundred miles. On and on he rode, climbing mountains, wading marshes, swimming streams, till he reached the governor, and laid the matter before him. The governor's heart was deeply moved, and the pardon was soon signed and sealed. Now, to reach Wyoming Valley before the hour of execution was the problem. He put his horse to the highest speed with which he dared to tax him; and the noble brute himself seemed to catch his master's inspiration, and to exhibit supernatural power of speed and endurance. Almost night and day that brother pushed forward; but the day was come, and the hour of execution was drawing near before he reached the mountain top on the south-

eastern side of the valley. When he reached "Prospect Rock" he could see the gathered crowd at the place of execution, and he tried to attract attention by his utmost power of voice, holding the document aloft and shouting, "*Pardon—Pardon.*" But he could see no indication that he was heard: so remounting his horse, he sped on to the scene, where he saw his sister hanging in the air, dead! *The pardon was too late.* The broken-hearted man turned away, sick at heart, from all society. He sought a cave in the neighboring mountain, and lived thenceforth a hermit. His death occurred in the early part of the present century.

In the case of this culprit the lateness of the pardon was unavoidable. He who was at once brother, friend, and intercessor, did his best. The pardoning power did its best. Still the pardon was too late.

BE IN TIME. The time draws near for the execution of the extreme penalty of the law upon every living sinner. Pardon is provided, and even in advance, promised. But it must be sought betimes. True, there is no long journey to make, nor are there morasses to

wade, nor rivers to ford or swim. "The word is nigh thee." But the crime has been committed, sentence has been pronounced, and its execution is inevitable, though the date is not disclosed to the criminal. Pardon, to be secured, must be sought by the criminal himself. The penalty is death—eternal death. The blow may fall at any moment, and must fall soon. Therefore beware.

The Scripture hath said, "Because judgment against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Do n't mistake God. This delay to execute penalty is for your sake, to the end ye may repent and live. You sinned last year; but you live on this year. You sinned yesterday; but you live on to-day. But don't be deceived; don't despise the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God is intended to lead you to repentance, lest you find at last that, after your own hardness and impenitent heart, you have treasured up unto yourself wrath against the day of wrath and revelation of the righteous judgment of God.

CHAPTER XI.

REGENERATION.

REGENERATION is the impartation of spiritual life to the human soul. Webster says it is “the new birth by the grace of God; that change by which the will and natural enmity of man to God and his law are subdued, and a principle of supreme love to God and his law is implanted in the heart.” Watson says, “Regeneration is a new birth; that work of the Holy Spirit by which we experience a change of heart.” Scripture phrase conveying it is, “Born again.” “Born of God.” “Born of the Spirit.” “A new creature”—or creation. “Born from above.” “Quickened.” “Created in Christ Jesus unto good works.” “Christ in you.” “Partakers of his holiness.” “Partakers of the divine nature.” The inculcation seems, therefore, to be, that regeneration is the gracious work of God in us, by which he imparts spiritual life to us by imparting himself to us, and dwell-

ing and reigning in us. Pardon, you will remember, is an act done *for* us, by which our relation to the government is changed; but which does not of itself affect our character. Regeneration, on the other hand, is a work wrought *in* us, and is often mentioned as a "change of heart."

This work, though entirely distinct from pardon, is wrought at the same time that pardon is bestowed; so that whoever is forgiven is also regenerated, or created anew. The regeneration of the heart of man is accomplished by the incoming and indwelling of the Holy Spirit. Christ in you is the hope of glory. The Spirit of God, possessing and inspiring your heart, can alone bring you thoroughly into line with God's will and word. Regenerating grace is what builds Christian character in man.

MERE MORAL CHARACTER is one thing, and Christian character is radically another thing. Moral character consists in the possession of such virtues as are agreeable to the demands and supposed interests of good neighborhood. It therefore includes truth, chastity, temperance, honesty, and in its higher demands, punc-

tuality, beneficence, and freedom from tattling, profanity, and Sabbath-breaking. Morality, as such, is purely a superficial thing; never going beyond the deed to ask after the motive that prompted it. It does not demand that you shall not hate your brother; but only that you shall not harm him. It does not require that you shall be chaste or temperate in your feelings; but only that you shall not be drunken or debauched in your life. It forbids you to take what is your neighbor's, whether by stealth or fraud; but does not forbid you to covet it. In a word, the claims of morality are met so long as evil mindedness do not express itself in deeds annoying or harmful.

THE MOTIVE for cultivating this type of character is commonly, perhaps universally, the desire to stand well with one's self and with his neighbors. A man is perpetually tormented who can not respect himself; and must find his refuge in the stoicism of an imbruted nature, or in a return to the practice of virtue. Now Christianity, wherever it comes, erects a standard of morals; and men must conform to that standard, or forfeit the respect of those about them. The respect of a man's

compeers has a value for him in every light. It is conclusive of his comfort as a member of society. It decides the whole question of home. It has an incalculable cash value in all his business relations. A due amount of long-headedness therefore, with adequate self-control under the power of conscience, and the many helps we all have to a respectable life in a Christian land, suffices for the maintenance of a type of character that seeks and deserves the praise of man.

VALUE OF MORAL CHARACTER. Moral character is cultivated mainly by will power under the dictum, to some extent, of conscience, with pride as the ultimate motive force. Its strength in any man is equal to the virtuous forces that may reside in his will, his education, and his habit. Such character has its value. It promotes the bliss of home. It is the condition of successful student life. It is the condition of successful commercial life. It is the condition of successful professional life. It is the gate to all those great trusts which communities and nations delight to bestow on the men that are adjudged faithful, wise, and true. Besides, good moral principles

and well-adjusted habits of right living are of great value as a foundation on which to build practical Christian life. A man who has had a good Christian training, and has led a correct and upright life, starts out at his conversion upon his Christian career with many points of advantage. On the other hand, the man whose life has been vile, whose associates have corrupted him, whose thought has run along the lowest channels, whose memory is stored with facts of debauchery and crime, is fearfully crippled for his heavenly race. His higher nature has been dwarfed by disuse, while his lower nature has been developed and strengthened by years of dishonorable or shameful practice, till his very blood is charged with an infernal fever that rages in all his veins, and clamors for the intoxicating and damning pleasures of sin. No parent can overestimate the practical value in these respects of correct training, and correct early habits for his child.

AN AFFAIR OF THE SURFACE. But let us not be deceived. Mere moral character is not Christian character; though Christian character includes all moral excellences both of heart

and life. Character merely moral is, in its essential motives, wholly a surface affair. A man may keep the Sabbath, not because he cares a straw for the God of the Sabbath, but because he wants to be respected. He may tell the truth, because he wants to be believed next time. He may restrain himself, and preserve an appearance of calmness under opposition or insult, because he knows he will thus maintain the respect of bystanders, and put his enemy at disadvantage. He may deal honorably with you, because he means to retain you as a permanent customer. He may repay a loan promptly, because he knows he may wish to borrow again. Now, just so far as such motives act to produce a right line of conduct, by just so far does the conduct itself fail to evince a heart at all in sympathy with righteousness on its own account.

WHY HE WENT TO CHURCH. Some years ago I spent a Sabbath in a certain town in New England. My host, on Monday morning, took me through the extensive mercantile establishment of which himself was half owner. Talking with me as we walked about touching the matter of personal piety, he in-

formed me that he made no profession of religion, nor ever had made such profession. "But," said I, "you seemed so much interested in the services yesterday that I took it for granted you were a member of the Church." "No," said he, "not a member of the Church, though a regular attendant and supporter. The Methodist and Orthodox (Congregational) are the two principal Churches in the place; my partner attends the Orthodox, and I the Methodist; and in that way we cultivate acquaintance in both societies; which we think helps our business." Now certainly no man can approve of such a motive for keeping the Sabbath and attending Church; yet how much better is this than open desecration of the day, and neglect of all religious observances.

Practical neglect of divine aid in the cultivation of character is fraught with danger. The man in this country who secures and maintains what is known as high moral character does so by availing himself of the definite didactic teachings of the Scriptures, and the many wholesome and gracious forces that pervade society, and invest all men who live in a

land of churches and Bibles. These forces, for the cultivation of character merely moral, are about equally available for believers and unbelievers. Yet moral unbelievers never seem to think of giving credit in any degree for what they are to their God-given surroundings. The heathen civilizations of former ages produced a few noble characters. Socrates, Aristides, Seneca, and Cicero stand as conspicuous examples. Yet thousands of better men grow up around the Christian Church in every age. The boastful moralist, therefore, who names his own upright life before men as a reason for ignoring the claims of God upon him, repeats the ingratitude and rebellion of the son who, on account of his wealth, makes haste to proclaim his independence of the father who gave him all he has. Every moral man owes all he has and is to Christianity.

WHAT JESUS SAID. But I must not fail, before I dismiss the subject, to impress one other great and serious truth touching this matter of moral and Christian character. Such is the pride of the human heart, that men who are aware of their own good standing with their fellows are often among the last to yield

to the demands of the Gospel by seeking for themselves regenerating grace. Jesus said to the moralists of his time, "Publicans and harlots go into the kingdom of God before you." It is matter of Gospel history that the common people heard Christ gladly, and that many of the vile and the lost came penitently to him and were forgiven and saved; while the men of position and influence rejected him, pursued him, maligned him, plotted against him, and finally procured his death. The point, then, is, the Gospel offers extraordinary facilities to a man for the training of his powers into habits of practical goodness and social excellence, whether he accept its regenerating forces or not. But the man who, having been upborne by these kindly influences of the Gospel into an honorable life as a member of community, makes his honorable standing an excuse for rejecting Christ from his heart, does by such rejection exhibit the grossest ingratitude, and incur great guilt and danger.

CHRISTIAN CHARACTER. Now, in contradistinction from all that has been said about character merely moral, let us look at character as affected by the regenerating grace of

God—Christian character. This latter exhibits a well-adjusted life, springing naturally out of the heart as occupied and inspired by the Holy Spirit. “Keep thy heart with all diligence; for out of it are the issues of life.” The life naturally issues from the heart, as the stream from the fountain. Any external life, maintained above the secret aptitudes and inclinations of the heart, is an artificial and forced life. It is a brave thing to live such a life, provided a man’s heart be corrupt, and by dint of a powerful will it may be done for a time; but it is exceedingly difficult to hold steadily to a course of practice out of harmony with the inclinations of the affectional nature; and as a matter of fact few men do it for any considerable time. It is the glory of the Gospel scheme that God does not require this artificial life. He proposes that a right life shall come of gracious affections in the heart; and that a man shall do right, not because he fears to do wrong, but because he loves the Law-giver and the law. He would have nothing done by constraint; but every thing willingly, freely, lovingly, gladly. In imparting regenerating grace to the heart therefore, he lays

the foundation for practical excellence of life as a result to spring naturally from renewed affections. "Make the tree good," said the Savior, "then shall his fruit be good also."

Christian character is thoroughly *real*. A Christian is at heart what he seems. He does right because he feels right—*is* right. His motives actual and apparent are the same. Grave errors are committed in estimating character. Many think him the best man who *struggles hardest* to be good: whereas no man is possessed of virtue, at all to be trusted, till he gets beyond the struggle, to a point where evil is detested and shunned as distasteful, and good is loved and pursued for its own sake. We never trust a man who, as we know, keeps from dishonesty or theft by a struggle. The man who has to make an effort to go by a dram-shop without going in, is a man on whose continued sobriety you would hazard nothing; and he is two-thirds a thief who keeps his hands off other people's property only by dint of determination, pledges, and vows. He is the man of character whose nature is shocked at the thought of evil; for whom it would be difficult and painful to do

wrong, and who finds in himself delightful facility for all things true and pure.

No doubt deep conviction of sin by the power of the Holy Ghost is in itself adapted to produce a wholesome horror of sin. When repentance supervenes this sentiment is increased with its progress. The effort to withdraw the affections from the world, and to dedicate the soul to God, helps the process forward under the leadings and teachings of grace. But when God measurably communicates his own nature to the soul, as he does in the grace of regeneration, so that the newborn child of God can say, "Christ is in me the hope of glory," the foundation for all excellence of life is well laid in that soul.

VARIETIES. The great fact of the regeneration of the human soul by the power of the Holy Ghost must be asserted to be the same in all cases of human experience; but the variations of emotional experience connected with it are without limit. No man passes through exercises just like those of any other man. It is also true that no man is led into the experience of grace precisely as he expected to be led.

A PARTIAL SALVATION. The grace of regeneration, while it imparts spiritual life to the soul, and thereby quickens the conscience, elevates the affections, and rectifies and enthrones the will, does not so purify the nature as that there are not occasional interior experiences of remaining proclivity to sin; especially the sin to which former habit, or temperament, or peculiar surroundings may expose one. Without dwelling at all on this fact here, it may be in place to say that the statement I have given is indorsed by universal experience in the Church, and by the standard writers of all Christendom for a thousand years. The duty and privilege of seeking and obtaining deliverance from these remains of the carnal mind, by the complete renewing of the Holy Ghost, will be considered further on.

CHAPTER XII.

ADOPTION.

AT the same time that God pardons and regenerates a penitent believer he also adopts him into his family and makes him child of God, and thus heir of God and joint heir with Christ. Of this stupendous proceeding the recipient of the grace is presently, and often immediately, notified by the direct testimony of the Holy Spirit. This testimony is never a vocal utterance, but is a divine conviction and persuasion wrought in the mind that I, even I, so late a rebel against God, am for Jesus' sake pardoned and accepted of him, and regarded as a member of the household of God. The witness of adoption implies the witness of pardon and conversion. The sensation is sometimes that which is recognized as "burning love." David expressed the same when he said, "My heart was hot within me; while I was musing the fire burned." More frequently, I think, it is a simple sense of

child-like clinging to God ; a feeling that makes one desire to call him "Father," and to repeat the title with tender emphasis. The Scripture phrase is—"Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God ; and if children then heirs, heirs of God and joint heirs with Christ ; if so be that we suffer with him, that we may be also glorified together." Again, the phrase is—"that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Thus, we see, the doctrine that the Spirit witnesses to our sonship is repeatedly averred in the New Testament. It is not stated in any formula exactly similar, that he testifies to any other fact of our gracious state. Some have hence inferred that he does not ; but I think the inference without warrant. 1 Cor. 2 : 12. "Now we have received, not the spirit of the world, but the Spirit which is of God ; that we might know the things that are freely given to us of God." This seems to be a plain statement that the Holy Spirit bears

witness to all the work of God in our hearts, whatever that work may be. It is recorded of Stephen (Acts 6: 5) and of Barnabas (Acts 11: 24) that they were men full of the Holy Ghost. Now to be filled with the Holy Ghost is certainly a well defined fact of a man's gracious state. This fact, in the cases noted, was evidently obvious to others, and hence the record. It is preposterous to suppose that a man's spiritual state may be obvious to his friends, and yet not a matter of consciousness with himself. John says (1 John 4: 13), "Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit." The fact to which the Spirit is here said to testify is, that we dwell in God, and God in us. The witness that Abel had (see Heb. 11: 4) was that he was righteous; and the witness that Enoch had (see verse 5) was that he pleased God. From these citations it seems obvious that the Holy Spirit bears witness not only to the fact of our adoption, but to the state of grace we are in, whatever that state may be.

The Holy Spirit, in giving you the witness of your adoption into the family of God, and

of your present spiritual status, performs, in a considerable part, his office as Comforter. "Even the devils are subject to us through thy name," said the disciples. "Rejoice not in this," said Jesus, "but rejoice that your names are written in heaven;" a figurative method of saying, rejoice in your sonship with God.

WHY SO LITTLE COMFORT. The Holy Spirit is a tender spirit; not punctilious, never watching for our halting, indeed; but easily grieved into a withdrawal of his precious testimony, by any voluntary indulgence in wrong tempers or overt acts of sin, however trivial in the sight of men. These comparatively slight evils, that are allowed to creep into the tempers and practices of some Christians, are the real cause of their comfortless lives. They are so brief and so alternated with penitent sorrow and aspiration after God and a better life, that the soul does not seem at any time utterly outcast from God, nor without many marks of a gracious state. Still there is little comfort and no progress; but a see-saw life of down and up, in which one gets now a gleam of joy, and now sinks with a heavy heart under the power of the tempter.

CHAPTER XIII.

CHRISTIAN PROGRESS.

WHEREVER the blessings aforementioned are given, there Christian character is instituted and the Christian life inaugurated. But though Christian character be instituted, it is not completed; and the vast field of Christian progress is before us. God does not entirely sanctify a soul when he regenerates it; in other words, the impartation of spiritual life to a human soul does not achieve the cleansing away of all defilement from that soul. Life is one thing, purity is another. First born, then washed. This is an order familiar enough. And the complete cleansing of the soul from all the grossness of evil affection by the water of life ought so soon to follow the new birth as in every case to illustrate the pertinence of the phrase, "the washing of regeneration and renewing of the Holy Ghost." The Christian life can not be retained without progress.

Progress in grace is several times called growth; and hence it has been insisted on by many that the only advancement a Christian ever makes after conversion is by the insensible development and enlargement of his religious character, in strict and complete analogy with the growth of plants and animals. I say, "insensible;" for no person was ever sensible at any given moment of the present fact of a physical growth within himself. This view ignores and contradicts, in a very disastrous way, the real nature and order of Christian progress. Plants and animals grow by the action of forces of assimilation inhering in themselves. A Christian has no inherent spiritual life, and makes progress only by successive impartations of the divine life and vigor to his soul, naturally dead.

THE GENIUS OF THE GOSPEL is, that it leads men into grace, and then on in the life of faith by *distinct steps*. Conviction for sin is commonly a sudden, often a startling event. "*Struck* under conviction," was the common phrase of our fathers. "Repent" is, in its nature, an instant demand. "*Break off* thy sins by righteousness," is the injunction; not

taper them off, but have done with them suddenly, squarely, *now*. Repentance is an act of the present. Faith is an act of the present. Pardon, regeneration, and adoption are in their nature instantaneous acts of divine clemency and grace. And so, as the soul moves on in grace it moves by definite and dated steps. In a ministry of more than forty years I do not remember to have conversed with a "growing" Christian on this subject whose testimony did not indorse this view. Godly men have uniformly told me that they had reached their present status as the result of distinct and successive victories, every one of which had its well-defined experience of heart-searching, humiliation, dedication, and baptism by the Holy Spirit. Such, I beg to say, has been my own experience from the first.

Is it not true that the nature of Christian progress or growth makes this order necessary? It is of the nature of acquisition by gift, of new revelations of God to the soul, of victories over a foe. None of these come by imperceptible degrees; each has its date as a definite transaction.

This view of Christian progress, I am aware

has been stoutly opposed; and I have no interest in sustaining it, except from the conviction that its inculcation is of very great importance, if not vitally necessary, to success in promoting in the Church the higher Christian experiences. It seems to me, also, that the principle is equally important in promoting primary experiences.

A MAGNIFICENT CHURCH WITHOUT ANY "Now." There is a Christian denomination in the land, whose standards define justification and regeneration in words tantamount to those employed by other evangelical bodies. They are, as a class, an intelligent, educated people, with an able clergy, and abundant resources; yet the number of persons brought to God by their teaching in one hundred years is small to a marvel. Why is this? I know no reason for it, except that there is no "now" in their preaching. They ignore the genius of the Gospel for instantaneousness, and so fail to insist on present repentance, instant surrender, and faith in Jesus for *salvation now*.

OPPOSING VIEWS. So long as a man expects his spiritual blessings to come to him only by imperceptible degrees, he is steadily

and, as I think, necessarily baffled. Men talk, and in many cases seem very fond of talking, of growing in grace in this way. Yet after a score of years the confession is often made that there has been in all that time no real progress perceptible to themselves. Still it is remarkable with what tenacity many persons, even these same persons, cling to the theory.

LEAVEN IN THE WRONG LUMP. To fortify themselves in this theory, some persons have recourse to the parable of the leaven hid in three measures of meal till the whole was leavened. (See Matt. 13: 33.) This parable, it is contended, teaches the gradual working of grace in the human heart until the whole nature is brought under its influence. I reply, that the parable has not, and can not have, any application to the progress of grace or its method of working in the individual heart; since it is not true that one part or faculty of the human soul receives grace and communicates it to another part. The reference of the parable is to the spread of the Gospel in the earth, from one human being to another: for it is true that just so soon as a man becomes

a Christian, he finds himself instinctively moved to bring another to Christ. Thus it is that the Gospel spreads from one heart to another, from one community to another, from one nation to another. And thus it is to spread until the whole lump is leavened—the whole world converted. Correctly interpreted and applied, this parable is one of the most glorious utterances that ever issued from the lips of Jesus; for it asserts the all-conquering power, and prophesies the universal prevalence of the Gospel of the Son of God. But perverted and misapplied by the false gloss that has been put upon it, it does not possess even the dignity of a common truth.

Some have gone so far in their opposition to the teaching here insisted on as to seek to pour contempt upon it by declaring that it makes Christian progress the progress of a leap-frog! Suppose this to be conceded: what then? It is only an illustration of the principle, nearly universal, that extremes meet; and that the highest ever contains in itself some incident of the lowest. The bottom of the musical scale is “do,” and the top is “do.” A line projected to the east meets

the line projected to the west. The woman at the bottom of society, or below society, is known only by her given name: no one knows her family name. Ascending to the very top of society you find a woman whose name is Victoria. Victoria who? Her husband is Albert. Albert who? Take hold of a piece of heated iron, and you wound your hand: take hold of a piece of iron in an Arctic Winter, and you wound your hand. In each case the wound is called a burn; and the medical treatment for the two cases is precisely alike. Have it, then, that the progress of the Christian is the progress of the leap-frog. It is also the progress or growth of this nation from thirteen States to thirty-eight, each new State having its own birthday; and the same manner of progress is the march of Grant to Richmond, and of Alexander to India, as well as of the Christian to heaven. Nor can low comparison degrade any of these, more than human audacity might hope to degrade the flight of an archangel by claiming that his progress is that of a vulture or an owl.

THE SECOND BLESSING. Let us further consider this subject of growth in grace, in its

due connection with the successive religious states into which Christians enter who "go on." In God's order, the first great blessing after conversion is entire sanctification. This should be reached very soon after the convert has entered on his new life. I have found it much easier to lead a new convert of a few weeks old in grace into this precious experience than to lead old professors into it. Our fathers had it right when they called perfect love "*the second blessing.*" Charles Wesley's phrase is, "Speak the second time, 'Be clean'" This grace is necessary to complete the Christian character, and thus fully qualify its subject for Christian work, and for shedding the clear and steady light of a holy life upon the world. To dissociate it from conversion in our thought and teaching by a long intervening period is, I am convinced, exceedingly unfortunate and hurtful. Grace has not the complete and sole occupancy of the heart till sin is all cast out by perfect love. And while any forces remain in the heart antagonistic to grace, the Christian is not at all adequately prepared for the race or the conflict. In the nature of things, therefore, there

is likely to be little progress in grace till the deliverance from sin be complete.

I do not doubt there are many persons who sincerely question the above statement, and believe their own experiences to be a sufficient refutation of it. Nothing, it seems to me, is easier than for a man to make a mistake on this question of his own growth in grace. Let us consider this subject just here with a little care.

TWENTY YEARS IN THE CHURCH. To facilitate our inquiry after the truth touching it, let us fix upon some Christian, say of twenty years' standing in the Church, who has lived those years confessedly without the enjoyment of perfect love. Now pastors tell me, and my experience as a pastor tallies with the statement, that not more than a small fraction, often as low as one-fourth, of their members appear to be maintaining a healthy spiritual life, such as to make them available for steady Church work. Suppose our subject to be, not an average Christian, but one of this small minority of the more excellent ones. He joined the Church at twenty years of age, and he is forty now. Immediately on becom-

ing a Church member, he addressed himself to Christian reading and to Christian work. He steadily attended Church services and social meetings, and has continued to do so. He has for twenty years been a steady Sabbath-school worker. He married two years after his conversion, and has maintained family prayer from the time of his marriage. He has studied the Bible with some care, and has become adequately acquainted with the history, doctrines, and discipline of his Church. He has borne a part in the social meetings, and has learned to be an effective worker in promoting Church interests. Now nothing is more clear than that this man has become a valuable Church member, worth to her many times more than he was at the beginning. He has learned the theory. He has learned *the trade*, and knows how to do Church work. He can pray better, exhort better, counsel better, and teach better—better by far than he could twenty years ago. But the question is, how much has he grown in grace? He is conscious that he has been improving in all the facts stated above; and nothing is more natural than that he should conclude in all

candor, that therefore he must have made great progress in grace.

BUT HAS HE GROWN IN GRACE? I submit that these facts are not conclusive of the case, and that the truth as to his growth in grace can only be ascertained by pressing our inquiries touching another class of facts. Is his peace of mind deeper and more constant than it was twenty years ago? Is his conscience more tender? Is he more afraid of sin? Is he more benevolent according to his means? Has he greater self-control? Is he more marked by meekness and quietness of spirit? Is he more patient, more prayerful, more forgiving, more heavenly minded? Does he bear opposition and contradiction better? Is he more zealous for the salvation of men? Has he borne misfortune with more equanimity of spirit in later than he did in earlier years? Does he converse more freely with wife and children than he used to on the subject of his own and their personal religious state? Do the truths of the Bible impress him and penetrate him more deeply than they did? Does he mourn less over temporal losses, and rejoice more over spiritual gains? Has

he greater spiritual light on the deep things of God? In a word, has his character been growing less and less earthy, more and more heavenly? When these questions, and others their like, are answered, the question will be answered, whether this exceptionally active Christian has in twenty years made any notable progress that deserves to be called "*growth in grace.*" My own impression is, that the patient examination of many cases, taken indiscriminately from even the better class of Christian livers, will but confirm the observation that in God's order the first great blessing after conversion is entire sanctification.

With this view the language of the Church seems to be in full harmony when she says to her ministers, "Observe, it is not your business only to preach so many times, and to take care of this or that society, but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they can not see the Lord." From this language of the Discipline it is clear that the Church regards it as the duty of the minister, first, to bring souls to Christ,

and, secondly, to exert all his power to build them up in holiness.

UNEQUAL VITALITY AT BIRTH. I judge it proper at this point to call attention to a fact that must be familiar to all Christian workers; namely, that as in nature, so in grace, of children born, some have very much more of vitality than others. In either line the facts of any given case can not always be fully explained or accounted for; though it may be set down as a general rule in both, that healthy mothers bear healthy children. The real spiritual condition of the Church seems generally to be reflected with some accuracy in the new life of the persons brought to God by her labors and prayers. This, however, can hold only as a general rule, admitting many exceptions. The immediate cause of the specially vigorous life of some converts seems, in most cases, to be thoroughness in the preliminary processes. Where conviction is pungent and relenting deep, where there is great brokenness of heart for sin, hearty and complete renunciation of it, breadth of view touching God's claims, and comprehensiveness of self-devotement to Christ, there will commonly be dis-

covered, when the seeker becomes a convert, a large impartation to the soul of life from God.

Great varieties of peculiar characteristics are found to be developed among persons truly regenerated. This is attributable partly to the facts stated above, while it is partly owing, no doubt, to varieties of temperament, education, former habits, surroundings, etc. In conversion, however, there is given to all peace with God, love to God, love to the brotherhood, hope of heaven, power of victory over sin, a sense of filial relation with God, more or less of joy in God, zeal for the salvation of men, a sense of fellowship with Christians, and such a general change of character, relation, and aim, as might be expressed in—"I feel that I am a new man, and am entering on a new life."

ZINZENDORFISM. But while all this is true, it has been the uniform experience of believers in every age that regenerating grace does not impart the full and complete deliverance of the mind from sinful proclivity. In this confession of the remains of carnality after conversion, all Christian sects have been agreed,

with the single minute and brief exception in which, during the last century, Count Zinzendorf inoculated the Moravians, and through them a portion of the followers of John Wesley, with the contrary doctrine that entire purity is imparted to the soul in the fact of regeneration. The heresy was stoutly opposed by Mr. Wesley, who drew off from the Moravians on account of it, and it was soon abandoned by the Moravians themselves, as being obviously contradictory of the facts of current experience in their own minds. True, a few individuals in this country have in late years made attempts to resuscitate the doctrines of Zinzendorf; but they have not succeeded even in getting the ear of the Church to their teachings; and one of them—perhaps the ablest thinker and writer of them all*—has recently retracted fully, freely, and publicly, his long-cherished error. This he did for the best of all reasons, namely, that after having opposed the doctrine of entire sanctification as a separate and distinct experience for more than thirty years, he at length sought and found the blessing himself.

* The late Francis Hodgson, D. D., of Philadelphia.

THE MIXED STATE. There are bodies of Christians who deny in their standards that the taint of sin in our nature can be practically removed by grace till the hour and article of death; but no body of Christians (if we except the few Moravians under Zinzendorf, noticed above) ever held that it is removed at conversion. It is true, in some cases, that during the raptures that succeed conversion the subject is not aware of the existence in himself of any depraved appetite or disposition; and because he does not just then feel sinful desire, he is liable to conclude that his internal foes are all destroyed; but he is never long in learning the necessity that still exists of completeness in the work of his interior salvation. He is wonderfully humbled from his old self-sufficiency; but pride still often stirs, and is pleased with a flattering word. He has a new equanimity, that attracts the attention of those about him to the change grace has made; yet it is difficult for him always to repress exhibitions of petulance. He has peace with God through faith, and a good degree of rest in his love; but he knows nothing of that complete deliverance from

anxiety and solicitude touching the future of his life and fortunes, that the entire sanctification of his nature shall by and by bring him. His love of the brethren is sincere ; but is not of strength sufficient to brook slights, injuries, and indignities, and love still. He fully intends to subordinate to Christ all he has and is ; yet he often finds himself more absorbed in some enterprise of his own than in the interests of the kingdom of God. He wishes that the cause of God may prosper, and labors to that end ; but his wish is stronger manifold whenever the said prosperity is to bring special honor to himself. He fully intends to devote himself to a life of godliness ; but finds at times a strange sympathy in his nature with temptation to some of the sins of his former life.

A YOUNG CHRISTIAN IN A DILEMMA. Now should a young Christian who finds the difficulties and embarrassments involved in the above statements go for advice to a man who holds that the taint of sin in our nature can not be practically removed till the hour of death, how discouraging to all the better aspirations of his nature it must be to be told,

“These remains of pride, perverseness, and selfishness are your cross. Here is your warfare. This is your necessary discipline. There is no deliverance for you this side of death.” Suppose, then, that in his discouragement he turn away from his Calvinistic teacher to a man whose theory is that there is no sin in a heart truly converted. Here he must be told that the inward difficulties of which he complains are proof, either that he never was converted, or that he is backslidden, and is now a sinner. Here we see how these cruel perversions of the order of God lay their heavy hands upon the struggling soul. This young Christian is just now in a condition to be led on into the enjoyment of perfect love. Indeed, he is now powerfully convicted for it, whether he know it himself or not. But just here Calvin tells him he never can have it; and Zinzendorf tells him the very fact that he feels his need of it proves that he has no grace at all. These are the men who grieve those whom God has not grieved; who put darkness for light and light for darkness, bitter for sweet and sweet for bitter. “Alas!” says the anxious seeker of light, “I have deceived

myself. My fancied conversion is all a delusion. I must go back to my proper place as a penitent." But on second thought, he knows not what to do; for he is equally conscious on the one hand, that he loves God and spiritual things, and on the other that there are sinful affections remaining in his heart.

THE TRUE DOCTRINE of the Bible can alone deliver such a one from his sad dilemma. Let him be addressed as a brother beloved, a child of God, a saint, a new creature in Christ Jesus. Take him by the hand, ye men of God: he is your fellow. Let his pastor look into his eyes and say, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;" just as Paul addressed the Corinthians whom he exhorts, as not being yet entirely clean; "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The two points ought to be set forth in our Christian teaching with frequency and clear-

ness: first, that regenerating grace does not effect the complete purification of the heart; and second, that it is the privilege of the believer, even the beginner in the Christian life, so soon after conversion as he shall become aware of the remaining corruptions of his nature, to seek and obtain entire sanctification. Our people must not be allowed to conclude that because they feel the stirrings of unholy affection they therefore are not Christians; nor to conclude that because regenerating grace did not wholly remove depraved desire, therefore they must consent to battle with it through life, without the possibility of victory.

CHAPTER XIV.

ENTIRE SANCTIFICATION—WHAT IT IS.

WHAT is the state of grace which is called Entire Sanctification? I answer for the present, it is obviously that state to which Paul prayed that the Thessalonians might come, when he said, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." To sanctify is to set apart to holy uses. Again, to sanctify is to recognize or proclaim the sanctity of an object. Finally, to sanctify is to purify and prepare for holy uses. When a believer is entirely sanctified, or sanctified wholly, the term denoting the experience is evidently used in the sense last named; so that the entire sanctification of the believer is his complete purification. Entire sanctification is therefore entire cleanness.

PERFECTION. Let us now look at the word Perfection. “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.” Perfection in what? Certainly not perfection of learning, or accomplishments; but perfection of Christian character: perfection in holiness. What is this? “Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” To be cleansed from all filthiness of the flesh, all the sins which have their occasion in your physical nature, and to be cleansed from all filthiness of the spirit, all the sins which have their occasion in your spiritual nature, is to perfect holiness in the fear of God. Therefore, perfect holiness is complete purification. Perfect holiness is therefore entire cleanness.

With this agree the words of the Lord by Ezekiel. “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Here again, the characteristic fact is cleanness.

The word "clean" and the equivalent word "pure," with their derivatives, are the words principally used in all the Old Testament Scriptures to indicate the complete separation of God's people from the world, and their entire devotion to him; so that moral and ceremonial purity are moral and ceremonial holiness every-where. Ceremonial cleanness and cleansing are the great incident of the Mosaic economy; and the terms habitually in use among the people to signify rightness of character are precisely those used in the law. The book of Job, that dates before the law, has many passages indicative that the common religious thought in his day ran in the same grooves. "For thou," said Zophar to Job, "hast said [to God], I am clean in thine eyes." Job says, "Who can bring a clean thing out of an unclean? Not one." Eliphaz says, "What is man that he should be clean, and he that is born of a woman, that he should be righteous? Behold he putteth no trust in

his saints; yea, the heavens are not clean in his sight: how much more abominable and filthy is man, which drinketh in iniquity like water?" So in the time of Job and of the giving of the law, the idea of holiness was cleanness.

Isaiah and the rest employ similar phrase: "Wash you, make you clean." "Be ye clean that bear the vessels of the Lord." "Create in me a clean heart." "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart." So in the days of David and the prophets, the representative term for holiness was cleanness. And after an interim of seven hundred years, from Isaiah to the times of Christ, the phraseology is found to be the same. "Blessed are the pure in heart." "Ye are not all clean." "Now ye are clean through the word which I have spoken unto you." "Christ loved the Church and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy

and without blemish." "Cleanse your hands, ye sinners, and purify your hearts, ye double minded." "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "The blood of Jesus Christ his Son cleanseth us from all sin." "He that hath this hope in him purifieth himself, even as he is pure." "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people."

CHARITY—PERFECT LOVE. The grace of entire sanctification or heart purity is set forth, by Paul under the title charity or love; and by John under that of perfect love: both evidently intending by the terms they employ, the measure of love that excludes all contrary affections, and maintains complete sway in the soul. Paul gives the traits of entire sanctification under the name charity with great accuracy (1 Cor. 13: 4-7): "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all

things, hopeth all things, endureth all things." And John declares (1 John 4: 17): "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world:" a very beautiful way of saying that perfect love completes the image of Christ in the soul. Paul and John harmonize in the idea of Christian character unalloyed. Love is the basal fact in a Christian heart; and when love is purified from alloy of selfishness and vileness, so that it exists in its completeness of purity and power, the whole character is upborne into the pilgrim's Beulah—the perpetual sunlight of God's smile, where are Summer, flowers, and fruits, with the golden gates hard by.

Analyzing these views of Paul and John, we are brought back, as before, to the idea of grace in the heart, existing and reigning, to the exclusion of all that is opposed to grace. But whatever is opposed to grace is sin; and sin is filthiness. The absence of filthiness is cleanness. Therefore, to have perfect love is the same as to be sanctified wholly, or to perfect holiness in the fear of God.

HOLINESS. If we take the term holiness

itself, it will bring us back to the same idea of purity. Worcester defines "holy" as "pure in heart, free from sin, immaculate." And Webster defines it, "free from sinful affections, pure, irreproachable." Every-where in the Bible the word is charged with the idea of complete freedom from defilement and intense opposition to it. Isaiah's vision in the temple is in point, and I quote it (Isa. 6: 1-7): "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train [like that of a comet, I suppose] filled the temple [covered all the floor of the temple as a carpet of golden light]. Above it stood the seraphim; each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke [incense]. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean

lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged."

This exalted and wonderful passage teaches this, that when Isaiah saw God in his holiness he was instantly overwhelmed with a sense of his own contrasted vileness or uncleanness; on the principle that the mind instinctively compares or contrasts itself with the character it beholds. Holiness in God, then, is that which intensely contrasts and antagonizes uncleanness in man. Therefore holiness brings us to the same idea as do the other terms of Scripture, namely, cleanness or purity.

THE TERM "PERFECT." The word more used in Scripture than any other to set forth character fully approved of God, is "perfect," with its derivatives. This is the last word which prudent theologians would have chosen, no doubt. I objected to it long as a word unsuitable for use to indicate purity of heart. At length I made a thorough exami-

nation of the Scriptures, and was surprised to find that in more than sixty instances they employ it in relation to human character under the operations of grace; many times, evidently, with specific reference to our complete deliverance from sin through Christ. Accordingly, nearly all the early writers on the subject of the entire sanctification of the soul gave their works the title, "Christian Perfection." This is undoubtedly the phrase to be employed when we speak of the *doctrine* of the entire deliverance from depraved action of the human mind, produced by the continued indwelling of the Holy Spirit. At the same time, the word "perfection" is not at all the word to be used by any man in speaking of his own experience. I know of but one instance of its use in the Bible in the way here discouraged. This is in Phil. 3: 15, where Paul speaks of himself jointly with such members of the Philippian Church as were "perfect;" and says, "Let us, therefore, as many as be perfect, be thus minded;" namely, cultivate the aspiration for martyrdom, as he had just been saying he did. I hope the circumstance that Paul did, once in his life,

indirectly employ the word “perfect” in allusion to his gracious state, will not induce us to appropriate the term when we confess Christ as a complete Savior.

Yes, numerous as are the imperfections of every living man, and no man is more alive to his own imperfections than he who really enjoys perfect love, this word “perfect” is eminently *the word* to be employed when, speaking doctrinally and in the abstract, we wish to state with accuracy the point to which a soul is brought by being sanctified wholly. That is perfect which is complete. So, men talk of perfecting a piece of work; of perfecting the railroad connection between two points; of perfecting the harmony of an oratorio; of perfecting the healing of an amputated limb; of perfecting a purchaser’s title to lands. That is perfect which is complete—finished. When grace has wrought in the heart, to the extirpation of every sinful affection, every unholy desire, the work of deliverance is a finished work; salvation is completed, and the heart is made perfect in love. He is a perfect man in Christ Jesus, in the Bible sense, in whose soul the work of salvation from sin is thus

completed. Taking this meaning of perfect, therefore, there is no word besides that expresses with equal accuracy the state of entire sanctification.

Again, that is perfect which has all that is proper to it, and has nothing else. It is common for the doctor in attendance to report "a perfect child;" and he is never misunderstood; all know he means, there is no part lacking, there is no excrescence. Precisely in this sense is the word used in Lev. 22: 21-23: "And whosoever offereth a sacrifice of peace offerings unto the Lord, to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scab: ye shall not offer these unto the Lord, nor make an offering by fire of them unto the Lord. Either a bullock or a lamb that hath any thing superfluous or lacking in his parts shall not be accepted when offered for a vow."

That, then, is a perfect animal "that hath nothing superfluous or lacking in his parts;" and that is a perfect heart before God which

has all the graces of the Holy Spirit, and has no temper or affection contrary thereto—incongruous therewith. This, again, is complete deliverance, complete salvation from sin; and he whose nature is the subject of it, is a perfect man in Christ Jesus, by virtue of the continual presence in him of the Holy Spirit, who possesses, inspires, impels, and rules him.

The reader will note that thus far entire sanctification has been treated rather as a negative than as a positive fact. Radically it is a negative—the absence of sinful moods, tempers, tastes, desires, and motions from the mind. It is cleanness—the absence of defilement; and all these words direct the thought to what *is not* in the heart, rather than to what *is* in the heart. The terms do not indicate the *quantum* of grace; they coalesce upon the effect of grace, be the grace itself less or more—the complete displacement of sin. The negative, however, is the result of a positive. Sin is destroyed, rooted out, cast forth, cleansed away, by the power of the Holy Ghost incoming and indwelling—incoming and indwelling by faith. This state of grace, then, implies a measure of the operation of the

Holy Ghost in the human mind, having its seat primarily in the affectional nature, but reaching and hallowing all the capacities and powers; and of sufficient force to completely exorcise all vile affection, and so to affect all the dispositions of the mind as to bring it into harmony with the will and character of God.

CHAPTER XV.

ENTIRE SANCTIFICATION—WHAT IT IS NOT.

HAVING thus far inquired what Christian perfection is, let us now make a few notes of what it is not. We need first of all to be reminded that a man may be perfect and imperfect at the same time; that is, perfect in some one respect, while quite imperfect in other respects. A man may have perfect eyesight whose lungs are diseased; or complete muscular health with imperfect hearing. He may remember accurately whose digestion is bad; he may walk erect and straight who hobbles in his logic, and he may reason well whose knees smite together. When, therefore, the Scriptures talk of a perfect man, they do not necessarily imply a man perfect in all particulars.

1. Christian perfection is not *absolute perfection*; this belongs only to God.

2. It is not *angelic perfection*. Angelic beings, though limited in the range of their

powers, were created holy, and have never tasted sin, never moved with reluctance in their work, never swerved from the path of duty. They must, therefore, be regarded as having all that symmetry of character that to their pure natures could come of ages of perfect service, amidst holy associates, moving forever in an atmosphere charged with the smile of God. Powers and characteristics such as theirs man may never hope to have till mortality is swallowed up of life.

3. It is not *Adamic perfection*. Before he fell, Adam had evidently knowledge by intuition: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name [descriptive title] thereof." "And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man." "And Adam called his wife's name Eve; because she was [to be] the

mother of all living.” Plainly, then, he knew the characteristic qualities of each animal, and he knew the origin, relationship, and offices of the woman at sight.

Adam had a physical nature free from any principle of disease or decay, and capable of existing, with access to the tree of life, in the vigor and beauty of youth forever. Grace does not, in this life, restore these conditions to man. Moreover, as to character, Adam had holiness innate. That I may not be misunderstood in the use of this last word, I will give here Dr. Worcester’s definition of it. He says: “Inborn; ingenerate; inbred; natural; not superadded; not adscititious; but inherent.” Webster says: “Inborn; native; natural.” Adam’s holiness was ingenerate; natural; not superadded; not adscititious; but inherent. He had holiness as he had sensibility, conscience, will, reason, or muscular power to stand or move erect; not as the result of any supplemental grace, but by virtue of the one act of God that had created him man. He was holy, and could maintain holiness, per force of qualities and powers inhering in himself, as God had constituted him;

and needed help from God hereto only in the sense in which he needed help to look, to reason, or to walk.

It is manifest that neither the original intuitive powers of Adam nor the perpetuity of youthful vigor is brought back to man by grace—any degree of grace. And as to character, holiness in man, since the fall, is never natural. True, holiness in a purified soul is as real as it was in Adam: but it is never natural, never inherent, always superadded, always adscititious; and being always wholly of grace, and not at all of nature, is not transmissible. The light in your dwelling at noon is real, and is adequate to the extirpation of all darkness; but it is a foreign element, and is present, not because the walls are luminous, but because the shutters are open, allowing the light to flow in from another, even from the sun. Close the shutters and cut off the connection with the foreign and distant body, and the room relapses into a dungeon. Twelve hours ago it *was* a dungeon, when the earth was between it and the sun. So holiness in a human soul is a perpetual radiation from the Sun of righteousness. In other

words, it is a state of mind resulting from the pervading presence and governing power of the Holy Spirit. If holiness in redeemed human beings cease to be adscititious, then the children of holy parents must cease to inherit depravity, holiness of nature having become ingenerate, and so transmissible. Nor is it easy to see how parents made thus holy could have any further need of the atonement, or their children need the atonement at all.

What then? Is the holiness of a human being the result of a gracious force applied to the soul, which, leaving its native proclivity to sin untouched, simply constitutes an overmastering power? This would make a holy mind the battle-field of a perpetual war—a war where holiness does, indeed, triumph over sinful proclivity by a sort of mechanico-spiritual holding of it down, against its perpetual protest and struggle. No, this is not it. Holiness is the result of a gracious force exerted, not *upon* the soul, but *in* it, by which, so long as the force is present, its *inclinations* are always gracious, always godly. Christian perfection, then, is not natural perfection in holiness, and therefore not Adamic perfection.

4. Christian perfection is not *perfection in knowledge*. A man may love God with all his heart whose perceptions are obtuse, whose logic is inconclusive, and who moves feebly and uncertainly along any line of intellectual inquiry. Perfect love does not imply perfect knowledge even of the things of God. Nay, a man may have a perfect heart, in the Bible sense, who can not give an accurate definition of the very state of grace he is in. It is not, therefore, freedom from mistake or error. Perhaps, however, these words should be guarded. Perfect love does exert a powerful reflex influence upon the intellect. Dr. Young uttered a great truth when he said, "A bad heart will always send up infatuating fumes into the head." A very bad man is seldom found who does not entertain some great delusion. On the contrary, a close walk with God, which is always accompanied by continual watchfulness and prayer, is itself adapted to repress all irregular action of the mental powers, to induce serenity and poise of soul, and so give it a distaste for wild speculations and headlong movements. He who walks in the light, by walking in purity with

God, is not often far wrong in his theories. Many persons know, and the writer is among them, that the chief blunders of their lives have been committed just when the heart was not sufficiently aglow to reflect an informing light upon the judgment.

5. Christian perfection is not *freedom from liability to error* in practice, which may naturally flow from error in judgment. It simply secures freedom from wrong intention in all our words and deeds.

6. It is not a state of *freedom from temptation*. Even Jesus Christ our Lord was tempted in all points, like as we are, yet without sin. On one occasion he was tempted forty days in the wilderness. Sinless Eve was tempted and finally seduced from her allegiance to God. Sinless Adam was tempted, and followed his wife in transgression. They were both, as were the angels, "sufficient to have stood, though free to fall." It appears, all beings on probation may be tempted. Even the fallen angels—all but the leader of them—must be supposed to have been drawn into the rebellion, each by the persuasions and sophistries of another. No state attainable in

time can be supposed to be free from temptations, that arise continually from the mistakes and errors of good men, and the malice of wicked men and devils. But temptation does not imply any necessity to sin, nor, necessarily, any tendency in the mind to sin. When temptation comes to a purified heart the temptation is simply the act of another, addressing to the tempted a persuasive to do wrong; and for which the other is responsible, not he. The fact that a man is tempted is no proof, therefore, that he is sinful or inclined to sin. It follows that when you seek perfect love, you are not seeking a state of freedom from temptation; and that when a man who has obtained perfect love is tempted, and is even in heaviness through manifold temptations, it is no proof that he has lost the blessing. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God."

7. Christian perfection is not a state in which the subject can not *grow in grace*. Quite the reverse is true. Growth in grace is mostly

subsequent to the obtainment of purity of heart. This ought not to be at all difficult to understand. But men sometimes make the difficulties of which they complain. Thus they say, "You preach Christian perfection. How can there be any progress beyond perfection?" The answer is, there can be no progress, in the particular which constitutes the perfection. What is that, in this case? It is the complete purification of the heart. The man who is cleansed from sin is, in the Bible, the man who has perfected holiness in the fear of God. Now when grace has cleansed the heart, the salvation of the subject is perfected—completed. And that heart can not be more than simply clean. But can not grace, that performed the work of purifying that heart, still work within to enrich and endow it with new measures of love, light, and power? It seems strange that any Christian should deem it impossible in the nature of things, that a man should grow in grace after the completed process of purification, since all agree that we must be pure at our entrance into the state of the glorified, and that we shall make endless progress afterwards.

8. It is not a state from which we *can not fall*. Our first parents fell into sin, though created pure. Angels fell from heaven by sin during their first or probationary state: and Christian perfection does not lift us to a point of safety above Adamic or angelic probationary perfection, or on a par with it. The epistle to the Hebrews, (chap. 10: 28, 29) seems to settle this question of the possibility of apostasy, complete and final, on the part of persons sanctified through the blood of Jesus. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

The Bible word is, "He that shall endure unto the end, the same shall be saved." "Be thou faithful unto death, and I will give thee a crown of life." The Lord speaks very plainly on this subject in Ezekiel. Chapters 3, 18, and 33, are explicit, each stating that when God says to a righteous man that he shall

surely live, the promise is always conditioned upon his future faithfulness. These teachings appear to us to be conclusive; yet there are many candid and deeply spiritual persons who believe the dogma that the final and eternal salvation of every man is infallibly secured, who receives any measure of saving grace.

Doubtless the principle holds every-where, that the danger of a man's turning away from God decreases with every new measure of grace he receives; and the assertion that a man may reach a point in this life where he is confirmed in good, beyond all danger of falling, does not seem extravagant; especially if we allow that men may go so far in sin as to be irreclaimable. Few, perhaps, would indorse the assumption of Toplady,

“Yes; I to the end shall endure,
As sure as the earnest is given:
More happy, but not more secure,
The glorified spirits of heaven.”

Nevertheless, many persons of various creeds, Arminians as well as Calvinists, have believed themselves the parties to a special covenant with God, whereby they were “sealed unto the day of redemption,” as they have been

fond of phrasing it. Mrs. Hester Ann Rogers, and the late Mrs. Phœbe Palmer were instances of this. I see nothing unreasonable in the theory that such assurances may be gained by Christians, upon the necessary special consecration and faith. But, however these things may be, it should never be taught that the experience of purity of heart secures its subject from the possibility of lapse, or makes it certain that he will endure to the end.

A PASSAGE OF PERSONAL EXPERIENCE. I knew a man in Christ Jesus above fourteen years ago who had an experience of which the author is reminded by writing upon this point. He was a minister, and had been in the enjoyment of perfect love for some years. He had labored, somewhat largely, both by tongue and pen, to promote this experience in the Church. The suggestion had often come to him, seriously and suddenly, in the midst of his labors: "But suppose you should some day lose this grace, as many others have done, and should even become a backslidden and worldly man. How terrible would be such a blow upon the doctrine of holiness,

and even upon the general interests of religion!" The suggestion never brought a conviction to his mind that such a calamity would happen; and yet it did produce a depressing effect, weakening him for present Christian labor. The question had often been in his thought for years, whether there might not be a position in grace where these distracting and weakening suggestions would not come to the soul.

Conversing one day with an eminent Christian lady on this subject, he was told by her that she fully embraced the doctrine that persons walking in the enjoyment of perfect love might be sealed unto the day of redemption, if they would seek it by proper humiliation, prayer, and consecration. She intimated that she knew of the truth of the doctrine by personal experience. At the close of the conversation, and without any definite mental indorsing of the doctrine she had been preaching, he became prayerful in an extraordinary degree that God would bestow upon him whatever grace he was willing to give to mortals along the line upon which they had been conversing. Soon tests began to be pre-

sented to his mind, involving deeper devotion and heavier crosses and trials than had ever before confronted him. To these crucial tests his spirit consciously yielded with a readiness equal to that with which a toddling child comes to mother's arms. In yielding thus to God, he supposed he was yielding to a series of the most painful revelations to himself of his own weakness, worthlessness, and vileness, which the Holy Spirit could make and he could endure. He supposed also that he was to experience the most painful public humiliations and apparent failures in his attempts to preach; and that he would be called literally to follow the Savior in that item of his experience, "he is despised and rejected of men." In yielding himself to God, as he did that day, he understood that he was surrendering himself to these phases and fortunes of the Christian life. He even looked for some very painful realizations to come to him immediately.

The sensations that succeeded were a surprise indeed. At first they were those of a quiet, restful sinking—sinking to great depths, though strangely restful still. But soon there

succeeded the consciousness of being enfolded upon, or rather within, the divine bosom. This marvelous sense of union with God, and personal interest and identity with all the plans of God, was such in many of its features as he has never attempted, or dared attempt, to describe either in public or in private. The mind was so absorbed in the contemplation of God—in God himself as it seemed—that it paid little attention to its own emotional state. When after a while the thought recurred to this, he found something not exactly to be defined by “rest:” it was rather a certain unnamable blending of the human with the divine; a sense of mutuality with God; a strange quiet joy as of a divine espousal. The soul itself seemed to smile, and presently that smile spread out and up till it located itself and became a fixture upon the face. Feeling desirous, after a little, to know what this new experience might be, he closed his eyes, and opened the Scriptures to this passage: “And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not

depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul."

Strange as it may seem, this experience, and the singular coincidence of opening to the Scripture above recited, did not produce in the mind any presumption that the eternal salvation of the subject was infallibly secured. Far less has he ever felt disposed to presume practically upon any such certainty. Still the experience did mark an epoch in the spiritual life of the man. He has found from that time his apprehension of Bible truth a good deal quickened. Eternal things seem, in a sense, to be mapped upon his soul; and he has found, especially at times, new power both with God and man.

9. Christian perfection is not *the death of the animal instincts, appetites, or desires*. Many have been greatly deceived on this point; and some, after having received the blessing of heart purity, on finding that there was still occasion for watchfulness, care, and self-denial, in controlling the physical appetites, and reining them in within the bounds of strict tem-

perance, moderation, and chastity of thought and act, have hastily concluded they must have been mistaken as to the genuineness of the experience itself. Paul says, "So fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." This is his declaration touching the treatment which he found it necessary to give his physical nature.

PAUL'S PROFESSIONS OF PERFECT LOVE. What now does Paul say touching his enjoyment of complete salvation from sin, and the exemplification thereof in the holiness of his life? "Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe." "Be ye followers of me, even as I also am of Christ." "Those things which ye have both learned, and received, and heard and seen in me, do: and the God of peace shall be with you." "Let us, therefore, as many as be perfect, be thus minded." "And ye became followers of us and of the Lord." "Wherefore I beseech you, be ye followers of me." "Breth-

ren, be followers together of me, and mark them which walk so as ye have us for an ensample."

All persons who are familiar with the epistles know that Paul habitually set himself forth as an example to be followed and imitated in the religious lives of those whom he had taught, among whom he had lived, and to whom he now wrote. Often also, he links his co-laborers with himself, as perfect specimens of heart and life purity. Here, then, is a man who declares many times that he is pure and holy by the grace of God, who declares also, and with equal plainness, that he keeps under his body, and restrains its tendencies to license by an effort which, as his language implies, must have been, at least sometimes, strenuous—"so fight I," etc.

Let not these statements dishearten any one. Sinful thoughts are painful to the instincts of the purified heart; and resistance to the call of unlawful appetite is not only not difficult, but is a joyous assertion of self-control, and commonly tantamount to a ringing proclamation of victory over the world, the flesh, and the devil. Persons who walk stead-

ily in the light of perfect love, come soon to perceive that the constant presence of holy aspiration, the continual keeping of the imagination and the eye, consequent upon godly thinking and planning, together with the pure companionship into which they are led, make the control of the spiritual nature over the physical increasingly easy.

10. Christian perfection is not a state of *continual ecstasy*. It is not uncommon for persons to be very much enraptured at the time of receiving the witness of perfect love. In some cases, God reveals himself in a most surprising manner to the soul, and the sensations and views that come rushing in are overwhelming. Some are awe-struck and silent, not wishing to speak or move, and some are filled with a peculiar joy that expresses itself in spiritual laughter which they have no power to restrain. Some are melted to irrepressible weeping—some, indeed, weep thus while they laugh, some are prostrated and are “absent from the body” for several hours, greatly to the alarm of worldly relatives and friends, and some are moved to great vociferation in the way of singing and shouting.

On the other hand, the great majority of those who enter into this experience, find simply complete interior quiet and rest. Many of these have some difficulty in believing that so wonderful a change as the removal of all sinful dispositions, by the incoming of the Holy Spirit, can have been wrought in themselves with so little excitation of the emotions. Yet persons who will consent to receive the cleansing grace in this quiet way are quite as apt to hold steadily on and to grow in grace as are those whose emotional experience is more striking at the beginning.

Persons who experience great rapture at the time of receiving the witness of perfect love are sometimes in danger of losing the grace when the rapture subsides, because of the great decline which they note in their feelings. Life in the steady enjoyment of perfect love is far from being continually ecstatic. In the matter of emotion, the experience is likely to vary from time to time, according to circumstances, running up and down through nearly all the moods: though extremes, whether of exaltation or depression, are not common, and almost never suc-

ceed each other by violent changes. The mind is much more staid in this state than it was in a lower spiritual condition; and is never, in the proper sense, in a state of gloom. The test of your spiritual condition is not to be sought in your emotional state: it is simply a question of your complete harmony with the mind and will of God.

FANCIFUL NAMES. Since entire sanctification by the power of the Holy Ghost completes the process of saving, it has frequently been called "full salvation." This phrase, though not borrowed directly from Scripture, is a good deal used. The same blessing has been called "the higher life;" to which there can be perhaps not more than two exceptions taken—first, that the terms are unknown to the Scriptures, and second, that they seem to imply that whoever reaches heart purity is in the upper regions of gracious experience possible to man in time. It has been called also "the rest of faith"—a title well expressing a characteristic mood of the soul that enjoys it. Some have called it, with less propriety perhaps, "the faith of assurance." All avoidance of the chosen terms of the Bible for convey-

ing Bible truth, is, in my opinion, of doubtful expediency.

DEFINITION. The following definition expresses briefly and plainly, as I believe, what the Bible and Christian experience declare entire sanctification or Christian perfection to be: *Entire sanctification is the complete purification of the heart, resulting, through the blood of Jesus Christ, from the pervading presence and governing power of the Holy Spirit, continually possessing and occupying the nature, and subduing all things therein unto himself.*

CHAPTER XVI.

*WHY DO I NEED ENTIRE SANCTIFICATION,
OR PERFECT LOVE?*

BECAUSE IT IS PERFECT LOVE; and until you receive it, you are not perfect in love; in other words, you are not perfectly saved — your Christian character is incomplete. True, you have all the graces of the Holy Spirit; but you have withal a mixture of sinful principle in your heart. You sing of your own experience when you sing, “Prone to wander.” There is in your heart a bent to backsliding, a taste and relish for at least some forms of sin. You maintain innocence of life, I trust; but you know that evil still lurks within; that much of your strength is spent in combating interior perverseness, and that you sometimes inquire in heaviness of spirit, “Is there to be no rest from this conflict, but in the grave?” My brother, there is a better way, there is a higher life. God brought you out of spiritual Egypt on pur-

pose to bring you into the Canaan of perfect love. This long wandering in the wilderness is not of God, but of the pride, stubbornness and unbelief of man. Jesus gave himself for you, that he might redeem you from all iniquity, and purify you unto himself a peculiar person, zealous of good works. Therefore, leaving the principles of the doctrine of Christ—the mere alphabet of salvation—go on, I beseech you, to that perfection of love, where grace shall be in you without alloy of sin, and you shall stand perfect and complete in all the will of God.

YOU NEED IT TO HONOR CHRIST. He has undertaken to model character within you after his own ideal. He furnishes the design, he selects instruments and occasions, *he doeth the work*; but he does require you to abandon yourself completely into his hands, and let him mold you into the likeness of the heavenly. Addison said, “The statue is in the block of marble; it is the business of the sculptor to find it.” There are wonderful possibilities of character within you. Jesus Christ your Savior is the Divine Sculptor, who will surely, as fast and as far as you allow, carve

your character into the likeness and image of himself. You believe all this, I doubt not. You know that every artist gets his honor from his works of chief excellence. Watts understood this when he said, he would give all the poetry he ever wrote for Charles Wesley's "Wrestling Jacob." Let Christ then realize his own ideal in you, by exalting you above all earthward gravitation, bringing you in this life to sit in heavenly places in Christ Jesus, and making you an object in the eyes of the ages to come, illustrative of the exceeding riches of his grace. One work of an artist brought to great perfection contributes more to his fame than do a thousand mediocre performances. The Gospel was less indorsed, and God was less honored, by all the Church at Corinth than by the one man, Paul.

WEST'S PAINTING. In the Fall of 1830, I visited in Philadelphia a painting by Benjamin West. It was "The Healing of the Paralytic," as recorded in Mark 2d. From the day of my visit to that picture I can always see it by simply shutting my eyes and remaining quiet a little. Christ was the central fig-

ure, with his face directed to the foreground. Above him was the fractured roof, whereon portions of the forms of four strong men were seen, each holding a chord attached to the corner of a pallet. This was suspended by them, not quite breast high, just before the Savior. On this, with his head to the Savior's left, lay the skeleton form of the sick man. Sitting on the ground before Jesus were a number of women, several of whom had each her babe. These women, with faces aglow, were looking earnestly at Jesus. To the right of Christ were several men in dignified apparel, but frowning—scribes and Pharisees, of course. Filling the background were "the twelve," leaning forward and looking with intense interest, some at the paralytic and some at Jesus. The palsied man was but thinly covered by the drapery of his couch, leaving chest and arms exposed. He was much wasted with disease, and one fancied he could see the bones through the flesh. The face was upturned to Jesus, with a look of unutterable distress and pleading.

The impression made by the painting in 1830, abides in 1879. What was it that so

stamped its impression upon the boy? It was the perfection with which the artist had wrought out his own ideal. West is as immortal in my thought to-day as is his painting. Would you honor Christ then? Let him express all his thought in you. As a member of the Christian Church you are Christ's representative in the earth. He links his reputation among men with your life. If you allow the Gospel to be a failure in your case, you disgrace him. Wherefore, I beseech you, yield yourself to his design, and allow him to fulfill in you "all the good pleasure of his goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you."

THEORY AND FACT. You need the blessing of heart purity because it is, to a large extent, the condition of your *success as a Christian worker*. You are a member of the Church of Christ. The business of the Church is to teach the world holiness; not literature, not science, not art, not social refinement; though all these flourish most and best in the atmosphere of the Church; but to teach men *holiness* of heart and life. What a man is to teach

he must have. If it be to teach mathematics he must be a mathematician; if it be to teach botany he must be a botanist; if it be Greek he must first get Greek; and if we are to teach holiness we must first have holiness. There can be no adequate teaching in this divine science without example and illustration. In all the natural sciences instruction is given alternately by theory and by fact: and the student goes perpetually from the recitation room out under the heavens, abroad into the fields, or down into the laboratory. He must witness the fact, as well as learn the theory. This is necessary, in fields of inquiry where the student *desires* to learn. But the world does not desire to learn holiness of the Church. The lesson is distasteful; the whole class is inattentive: besides, putting them at their best, they are dull of apprehension in this particular branch to a marvel. How are the lessons of holiness to be borne in upon the apprehensions of a reluctant, heavy-eyed world, while the theory of the pulpit is contradicted, or at best not at all illustrated, by the fact in the pews? I fear it must be confessed that the ideas of the great

unsaved masses are almost hopelessly confused on the question of the real power of the Gospel to save men from sin, and exalt human character into god-likeness.

SALT. Christ has notified us of the use he means to make of us, by saying, "Ye are the salt of the earth." "Ye are the light of the world. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." He depends for the impression which his Gospel shall make upon the world about you on the character which his Gospel has given to you: and it is as your life represents or misrepresents Christ that others are to be led to God or misled to their eternal overthrow. As you love the cause of Christ, therefore, and desire the salvation of souls, I beseech you, yield yourself fully to your Savior, that he may cast forth from your heart every unholy affection, and lift you above yourself, by filling you with pure love—filling you with the Holy Ghost.

Does a *Gospel minister* inquire, Why do I need to be made perfect in love? The reasons are more than can be written in this

book. You can not preach effectually a Gospel which your life and spirit do not steadily illustrate. If your heart be not completely purified, your spirit among your people, among your neighbors and in your family, will at least occasionally show it. It is mortifying and weakening for a minister to be obliged to know that the Gospel which he preaches to others as the power of God unto salvation does not fully save himself. An oculist must not have sore eyes. The man who treats rheumatics must not limp. He must not go about with a chronic cough who sells "a sure cure for consumption." Nor, as a rule, can he succeed in bringing men to Christ for salvation whose spirit and temper declare himself not saved. In regard to our work with our hearers, quite as much depends on our animus as on the breadth and acumen of our thoughts, or the quality of our phrase. To a very great extent our work is *heart work*; and other things being equal, or anywhere nearly equal, the man whose heart is most steadily and intensely aglow with the love of God is the one who will win the greatest number of souls to Jesus.

Again, let me remind you of what I suppose we all have learned, that no man can preach effectually any standard of Gospel salvation materially above the level of his own experience. "Be ye clean that bear the vessels of the Lord." "The shepherd goeth before the flock, and leadeth them out." The minister ought to be the holiest man in the parish. Our business is to teach men, not mere morality, but spirituality, heavenly mindedness, godliness—God-likeness. There are attributes of character that can not be gained from books, or from mere spoken words: they will, with rare exceptions, come to the people, if at all, through the *spirit* of their minister. True, there are some in all our flocks who will in the higher sense live godly whatever may be the spiritual status of the pastor. Whenever it happens that several members of the Church are advanced in experience beyond their own leader, there arise many awkward situations, fruitless of good to him or them, and pregnant of annoyance and spiritual danger to them all. "The husbandman that laboreth must be first partaker of the fruits."

GOD'S MAN IN THE TOWN. Again, the minister of Christ is Christ's representative: as such he is in his sphere a mediator or middle man, and his place is between the people and God: the nearer God the better. Like the ancient priest, he bears the Urim and Thummim of the tribes of Israel on his heart. His spirit glows in their prosperity, and is saddened and darkened by their failures. Every true minister holds his position by divine appointment. He is at his post, not because, all things considered, he regards the Christian ministry as offering inducements stronger than any other calling, but because he has felt, "necessity is laid upon me; yea, woe is me if I preach not the Gospel." He is in the ministry because God has put him there: and he represents the kingdom of God in the community. He is minister plenipotentiary from the court of heaven. He is an ambassador for Christ. He is the one man who represents in his own person, character, and life, the unworldliness, the sanctity, the heavenliness of religion. He is, *par eminence*, God's man. He is obliged, by the nature of his office, to *appear* before the people a holy

man; with no motive lower than the glory of God and their highest good. What he must appear to be he must in reality be, or consent in so far to act the hypocrite. Any minister is weakened greatly before the people whenever he is conscious of a difference between the real and the apparent in his professional work. Surely nothing less than a personal holiness consciously complete can fit a man for the duties of so sublime an appointment or so sacred a relation to his fellows.

Deacons need the fullness of the blessing. It was the *sine qua non* of their original election to office. "Wherefore, brethren, look ye out among you, seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (namely, the temporalities of the Church and the care of the poor). "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and the Holy Ghost," and six others, whose names are given; "whom they set before the apostles: and when they had prayed, they laid their hands on them." *Deacons* are a heaven-appointed order in the Church: they are, in

their sphere, representative men; chosen and put forward by their brethren for their valuable traits of character. They are to supervise temporalities; and are, therefore, the point of contact between the Church and the world. They are the almoners and ministers of the Church to the poor—God's good angels in the houses of the dependent and grief-stricken. Truly, the early Church was right in saying, these men must be "full of the Holy Ghost and of wisdom."

Class Leaders need it. They are the sub-pastors of the Church, having intimate spiritual oversight each of a limited number of the flock of God. The leader must have spiritual insight—skill to interpret signs and symptoms of spiritual condition; clear views of Gospel provision, with tact for the care of the sick and wounded, and for the feeding and furtherance of the strong. A leader must go before; must pioneer the way, and beckon on the men of his command. What is a leader to do, when one of the members of his class declares with tears how he hungers and thirsts after righteousness, even for all the mind that was in Christ Jesus? What, indeed, can he

do, if he have no experimental knowledge of the salvation his brother seeks? His replies and directions can be but random shots and guesses at the best. Oh for the multiplication of Carvossos and Reeveses in the Church!

Sunday-school workers need it. It is just the inspiration for their work. It is a baptism of intense purity. It is a baptism of love, both to God and souls. It is a baptism of light. "When he, the Spirit of truth, is come, he will guide you into all truth. He shall receive of mine, and shall show it unto you." A man is wonderfully prepared to teach others when into his soul the Holy Spirit flashes the truths of the Word of God, opening his understanding, quickening his apprehensions, and making the written truth the vehicle upon which he comes in, and imparts the divine nature. God indwelling is the source of all true power for doing Christian work. This power is but slightly developed while yet there are the remains of carnality and self-seeking in the heart.

Business men need this baptism of power. Their contact is constant with the world. They are supposed to be seeking the world.

A spirit of complete devotion to God, in one of their number, therefore, arrests attention as something unlooked for, and gives its possessor vantage ground for doing God's work. Such a spirit tells on clerks, customers and compeers in business alike. By a silent pervading influence it tells every-where, and tells mightily. He that has it comes soon to wield large authority for their good over the minds about him. The man conversant in business circles, and in questions of price and exchange, the man at home among bales, and clerks, and ledgers, and bags of gold, yet living above them all, serving God in all, and holding on his steadfast way through all, stands sublime among men; even now he shines as the brightness of the firmament. He builds better than he knows. His life is turning many to righteousness. He is winning benedictions from earth and heaven: and he shall shine as the stars forever and ever.

Mothers need complete salvation. Upon mothers come the kinds of trial that are most strongly adapted to tax and exhaust the store of gracious affection. It is known that the perpetual repetition of small trials and fretting

cares is much harder to bear than the occurrence, now and then, of some grievous affliction. Perhaps, indeed, we all bear a great calamity more easily than we do successive slight vexations and inconveniences. I knew a mother, who betrayed undue haste and even irritability, when her little daughter carelessly knocked a tea-cup from the table, and broke it. I marked that mother when, some time after, that child lay sick three weeks and died. She patiently watched and nursed the darling with heart all subdued and chastened under the great sorrow, nor did she once rebel; but as the days wore on, she drew nearer and nearer to the Savior. In all this she sinned not nor charged God foolishly.

WHY THIS ANOMALY? I do not know, unless it is because, under the greater trials of life, we are constrained to cry to God—the magnitude of the occasion reminding us of our need of help, a need which we do not equally realize under trifling causes of irritation. So, we who conquered the greater, are conquered by the less. The numberless cares of a mother are in the aggregate a tax not to be met without abounding grace. What

blessing can be given of greater value to her, or to the group that call her mother, than the grace to be always patient, always calm, always firm for the right—a ministering angel of love and gentleness in her home?

CHAPTER XVII.

HOW SHALL I OBTAIN ENTIRE SANCTIFICATION?

HOW shall I obtain perfect love, full salvation, entire sanctification, holiness of heart?

RESOLVE TO HAVE IT. It will not avail to look at it, and talk about it, and wish you had it, and discuss the theory of it *pro* and *con*. Many have done this year after year unto this day; and are just as near it now as they were years ago—perhaps—and perhaps not; I guess not. The more one discusses any item of Christian experience, without an honest, earnest, and persistent effort to obtain it, the greater number of technical difficulties he is likely to find in his way. Don't speculate; don't philosophize; don't ask after the how, nor the why, nor the wherefore. There are many points in it that you will never understand till its own light blazes in your soul. With deep humility and self-distrust, push the purpose to be, by God's grace, a holy

man. With this purpose unalterably fixed in your soul, one very important point is gained.

RESOLVE TO HAVE IT NOW. It is never reached till it is sought as a present blessing. It is never reached by mere growth, taking the term to mean an insensible development and advancement, having its type in the growth of plants and animals; but is given instantaneously, upon the exercise of faith. The faith that saves here, like the faith that saves in regeneration, has its prerequisites. Here, they are conviction of my want, deep humiliation of soul in view of my unlikeness to God, renewed and deeper consecration. Indeed, the exercises of the mind in connection with the experience of regeneration, and those of the same mind at a subsequent period, in connection with the experience of entire sanctification, maintain a very close analogy: the chief differences being, that there is no sense of guilt in the humiliation of the soul in connection with the second experience, and that all the processes imply and employ clearer intelligence and are deeper. The man who remembers how he sought the blessing of

pardon, knows how to seek the blessing of purity: namely, to look for it as something to be received at once and by simple faith.

Seek for the blessing of perfect love, then, according to the oft-quoted directions of John Wesley, "Expect it by faith, expect it as you are, expect it now." Seeking it thus, you shall at once receive it, for God, in answer to your prayer, will point out any obstacle that may stand in your way. Should the Holy Spirit do this, remove the obstacle immediately, and adjust yourself to the light he gives you: but seek on by simple faith. You will soon find it necessary to receive it, if at all, with all its consequences—with all its coincident sacrifices, crosses and trials.

RESOLVE TO HAVE IT FOR ALL TIME. In the very nature of the case it is not possible that you should seek personal purity in any acceptable way if you are not impelled by a horror of impurity. And if you are thus impelled, your desire is necessarily to be clean forever. If, therefore, you really seek holiness at all, you seek it for the whole period of your existence.

SEEK IT DEFINITELY, EARNESTLY, PERSIST-

ENTLY. You will probably never receive the blessing of purity till you seek it just as definitely, and just as earnestly, as you sought the pardon of your sins at the outset of your Christian career. You are to turn all your attention this way. This is to be the topic of thought, of reading, of conversation and of prayer; and the incessant cry of your soul is to be for God, even the living God, till he come, and speak the second time, "Be clean." True, your inward foes are mighty, but your all-conquering Jesus is mightier; and he will expel every unholy thing from your heart, and purify it a temple unto himself. Don't be dismayed, and don't allow yourself to relapse into indifference, because of any obstacles you find. They are all vincible by the power of Jesus Christ; and he is at work in you. Cleave to him. Cry to him, "Create in me a clean heart, O God, and renew a right spirit within me."

CONSECRATE YOURSELF WHOLLY TO GOD. There is a sense in which you did surrender yourself to God, according to the light which he was pleased to shed on you, when seeking conversion. During your Christian life

you are supposed to have made and renewed your consecration from time to time, as you have been brought into new light or new exigencies. But now a new conviction has seized your spirit, and you are about to take a new position in grace. You are *convicted* of your need of purity of heart. That conviction itself has brought a great deal of new light to you. It is as if Jesus had said, before your conversion, "I have yet many things to say unto you, but ye can not bear them now," and his Spirit is, at this later period, beginning to show you some of these "many things." In view of this feature of the divine method, your submission to Christ as a seeker of pardon and regeneration, was one thing, and your adequate consecration now must be very distinctly another and a deeper thing. Besides, time has changed your position, your relations and your possessions. Gracious experience up to this point has magnified you. You have more, you know more, you can more, you are more. And by all these, the demand is enlarged for breadth and depth of consecration to-day.

Again, if God is about to endow you with

new measures of light and power he will certainly appoint you new tasks, and lay upon you new burdens. These he will show you as you approach the blessing; and to all such showings there must be affirmative response from your heart. These responses are every one an added item of your consecration; and every new "I will" brings you consciously nearer the end of your faith, the complete salvation of your soul. This process of heart-opening to the light, of heart-searching, and of full and complete heart-yielding to God at every point, occupies various lengths of time, from hours to weeks, as the mind is less or more docile, and the hunger of the soul is more or less intense. I have known a few cases where a single paroxysm of agonizing wrestling has brought the soul into the light of full salvation, but such cases are not common.

I have known some cases where the consecratory act was a single, all-comprehending devotement of person, time, possessions, relationships, and possibilities: while in others, and by far the greater number, the consecration has evidently been by items; the heart

being brought to this test, then that, then another, and thus on to the end. Consecration is not complete till every question presented by the Spirit of God touching the present and the whole future of your life is settled in full accord with the divine demand; and when all is surrendered, and every question is thus settled, the consecration is complete. A seeker of perfect love may know when his consecration is complete by one particular sign, namely, that he will find in his heart a desire to present something more to God, while he will be continually disappointed in his search for more to give. In other words, the heart that tries in vain to find one more offering for God has already given all.

HOW A YOUNG LADY OBTAINED IT. In the Autumn of 1874 I held a meeting in one of the cities of Minnesota. One evening a young lady, a member of the Church, inquired of me if she could have an interview with me next day. It was arranged, and at ten next morning she called. I read her character in her face somewhat at once, but was much more impressed with her clear intelligence

and scope of mind, on talking with her. She wanted perfect love. I began my treatment of her case by trying to find out where she was in the spiritual scale, and learned that she did not know herself. She had, some two years before, sought purity of heart, and thought she obtained it; but soon lost the blessing she had found, whatever it was. Her difficulty now was, that she could not see how it should be that God, if there were a distinct blessing of purity, did not bestow it at the time of conversion. Indeed, she had rather embraced the notion that whoever is converted is made pure, since she could not see why God should do his work by halves. I did not reply to this point at once, but presently asked her if she was satisfied that she now enjoyed the favor of God. She said, "Yes." After a few moments' further talk and a little pause, I inquired, "Have you any doubt about this matter of your acceptance with God?" She said, "No—none whatever." I replied, "Nor have I; but now let me ask you one further question; Are you entirely sanctified?" "Oh no," said she instantly, "entire sanctification is just what I am seeking." I replied, "Now you

see, sister, just the distinction which you said you could not see: you yourself are converted, and a child of God; yet you are not entirely sanctified." I then took the Bible, and sat down beside her, and read, she looking over, the 51st Psalm, in which David, who had so terribly backslidden, prayed in alternate sentences, now for pardon, and now for purity; showing that the distinction between the two was clear, even in the mind of a man in the old dispensation.

In the light of this Scripture, and of several passages in the epistles to which I also turned, she came to see the nature of full salvation, and the distinction between regeneration, or the being made *alive* in Christ Jesus, and entire sanctification, or the being made *pure* in Christ Jesus. Then I said, "Miss M. will you have this blessing?" She said, "Yes, I want it." "But do you want it enough to pay the price? Nothing less than the consecration of your whole being, deep, all-comprehending, and for all time, will bring you into its possession. Will you consent to be one of the few, unknown of men, who walk with God in white? Will you consult his

glory in your work, in your conversation, in your reading, in social intercourse, in your style of dress, and in all things else?" She said, "I want to do all this, but it looks formidable." "God is about to help you, by taking possession of your whole nature, and purifying you unto himself a peculiar person. Will you receive him now? Will you abandon yourself into his hands, and let him do it?" She said, "I wish I could; I'll try;" and then she was about to retire; but I objected, and said, "You must make this consecration now:" adding, "I want you to repeat after me these words" (taking a verse of C. Wesley's hymn beginning, "Father, Son, and Holy Ghost"),

"Take my soul and body's powers."

She was silent, but evidently in a violent internal struggle. I repeated the line again and again, still urging her to adopt the words and use them as her prayer to God. She seemed at length to *try* to say them; but her lips refused to move, and she said, with a look of discouragement and distress, "I can't say them." "But you can, you must;" I said, with much emotion. "You are at the

crisis of your life. You must, with desperate energy, abandon yourself into the hands of Christ, and take him now, your portion forever." Finally she began, and very deliberately repeated the line. I repeated the next,

"Take my memory, mind, and will;"

And she followed: and the next,

"All my goods, and all my hours;"

And thus on to the close, as follows:

"All I know, and all I feel;

All I think, or speak, or do;

Take my heart, but make it new."

She followed with deepening emotion and tears. Then there were a few moments of silence, when I said, "Is it settled?" "All settled," she replied. She soon arose and left, declaring to my hostess, as she passed through the room, "I have found all I sought." On the following Sabbath she gave an account, somewhat in detail, of her exercises as given above, and stated that she had dedicated all her life to God, and that she was holding on by faith, adding, just as she sat down, "While I speak I feel the evidence, sweet and clear, of my full acceptance with God." Her changed

appearance, and her simple, clear testimony on that Sabbath morning produced more conviction in the congregation, I doubt not, than had resulted from her whole previous life as a professing Christian, a life marked by its high moral and social excellencies. Indeed, I have not often seen a congregation more profoundly moved on any occasion than was that one under her plain statement of what God had wrought.

WHAT GOD IS TO MOLD MUST BE PUT INTO HIS HANDS. That this uttermost devotement of the being, with all its appertainings, to God should be the grand condition on which he suspends the promise of the complete purification of our nature is most reasonable ; since the entire man must necessarily be put into the hand of God, and must remain unresistingly there, if the divine idea is to be wrought out in the character. That idea, at this point in the religious life, is the complete elimination from the heart of all things perverse and vile by the incoming and indwelling of the Holy Ghost. The policy is, surrender. *He* doeth the work of rectifying character—*he*, not you. A direct effort on your part just

now to make yourself good is an impertinence,—a piece of officious intermeddling.

THE FAITH THAT SANCTIFIES WHOLLY. As was remarked in treating of justification, the highest exemplification of faith is the act of consecration itself, since the putting of all one has and is into the hand of God, now and forever, is a manifestation of confidence and trust in God positively unlimited. The moment a seeker of heart purity does thus consecrate himself the Almighty Savior comes in, and takes complete possession of his nature. That moment the work is done. *But observe:* the recipient of this grace needs to know that the work is done, else he may keep on seeking what he already has, and so fall into great confusion and entanglement; for certainly he will not know how to treat his soul if he thoroughly misapprehend its position in the kingdom of grace. Having, therefore, fully consecrated himself to God, and knowing that fact by the testimony of his own consciousness, he must steadfastly believe the truth that God accepts him, and fully saves him now. This exercise of faith is eminently reasonable. The man who has reached this point is author-

ized to note for himself the following facts: 1. God required this dedication at my hands: 2. he made promise of acceptance: 3. he awakened desire in my soul to make the dedication: 4. he gave me light and direction in making it: 5. he gave me strength to make it; and 6. by his help I have made it; so that God, the Author of the command and the promise, is also the Author of all these gracious motions of my own mind—God working in me to will and to do of his own good pleasure. Would God then give the command, “Come out from among them, and be ye separate;” subjoining the promise, “I will receive you;” and then work in me to the obeying of the command, only to mock me at last, by falsifying his own promise, in refusing to receive me? I can not believe it. But I must believe it, or believe its alternative—“He does receive me.” Fasten here. Hold on here. Don’t struggle after emotion. Rest in the promise—in the Promiser. Be still. And as you find the power to be still, recognize the hand of God, your Savior.

It has been asked, Is it possible that the terrible pollutions of the soul can be cleansed

away, without producing such a change as shall report itself to the consciousness as a great inward revolution? If this question were proposed to me, I should say, "No; it is not possible: the change will report itself." But the report sometimes comes in so different a manner from that anticipated, that it is not heeded or not understood. It is very common for persons seeking entire sanctification to expect great excitation of the emotions in connection with the incoming of the purifying Spirit. In many instances this strong excitement does occur; but in the majority of cases it does not. Commonly, "the kingdom of God cometh not with observation," in this matter; but the heart yields up itself and its all, item by item, to Christ, whereupon the Spirit of peace and rest takes possession and all is quiet. Now this quietness is really the report, made to the consciousness, of the great change wrought within. But if the anticipation have been of thrilling emotions, the absence of these is likely to be regarded as the lack of any observable change whatever. Whether, therefore, there be much, or little, or no emotion,

the next step after the consecration is known to be complete, is the exercise of appropriating faith—the faith that claims Christ, *my perfect Savior now*.

Thus you have been brought into the experience of perfect love, entire sanctification, full salvation, Christian perfection, completeness in all the will of God, perfect holiness, salvation to the uttermost. This is what you have; but there is more, without limit, that you have not. All that you have is without the shadow of worthiness on your part; and wholly of grace—free unmerited grace. Up to this point, grace has performed the single office of *saving* you: henceforth the immeasurable treasures of the Godhead are to come to you, and *endow* you with love, and light, and power, more and more, according to your seeking, and the exceeding riches of his grace, through time and to eternity.

"God's promises are not according to our ability to receive them."

CHAPTER XVIII.

HOW SHALL I RETAIN ENTIRE SANCTIFICATION?

THE grand condition on which God can show you the great and marvelous things he has for you is that you maintain intact the fact of interior purity which his grace has now communicated. This failing, all fails. Therefore, be assured, Satan will leave no device untried, for your overthrow. He knows you have gained a new vantage ground in the expulsion from your soul of all that bears his image or is in sympathy with his designs. He has infernal rage and cunning. But, thank God, he is a conquered foe; he clanks a chain; his head is bruised; and he can only proceed so far as his Conqueror, your Savior, shall allow. This can never be to the point of compulsion to sin, nor beyond the line where the temptation will itself minister to your strength, on condition of your fidelity under it. We are not ignorant of his devices:

let us note some of them. But let me detain you a moment.

AN UNMISTAKBLE SIGN OF HEART-PURITY. I want to say at some time, and may as well say it now, there are certain marks which, if you will observe them, will indicate to you in a manner entirely satisfactory to yourself the presence and action within you of a heart clean by the grace of God. The principal sign of this purity you will find in the fact that your heart *instinctively* starts back at the approach of a sinful thought or suggestion. Paul says, "Abhor that which is evil." We don't always get the strength of this sentence, because we don't get the strength of its first word. We like certain dishes; we dislike certain others. But if a dish of simple filth were set before us we should abhor it, and consider ourselves insulted in the extreme. Take another illustration. On going out for an evening, you set the lamp in a given place and extinguish it, having laid a match near it for use when you return. Coming home in the dark you put your flat hand upon the table to find the match. Your hand comes down upon a bug or a worm. Your nerves are instantly

shocked, and your hand comes away. This is because you abhor what you have accidentally touched; and the motion by which your hand is lifted is instinctive. This explains what I mean by saying that your heart instinctively starts back at the approach of a sinful thought or suggestion.

The point which I wish specially observed is, that the heart which is entirely purified by grace starts back thus at the suggestion of *any* sin, greater or smaller, popular or unpopular, enriching or impoverishing, socially elevating or degrading. There is, perhaps, no person so low that he has not a horror of some one possible form of atrocious wickedness. But as we come up in the scale of character the number of offenses against right which the mind comes to regard with horror is multiplied. A man of entirely upright and moral habits can say, in regard to the greater number of sinful deeds, "I abhor them." The list is very greatly increased, however, even in the case of such a one, when the soul is converted. But when that heart is completely possessed by the all-cleansing Spirit the list of things abhorred is as large as the list of the things sinful.

A PURIFIED HEART UNDER TEMPTATION. I think I ought also to say, that a close and patient observation of the temper which you find your heart exhibiting under temptation will give you assured light. There are forms of temptation, especially that to petulance, which, coming as it often does suddenly and violently, produces in the mind a sensation much like that of the sin itself. I have known many persons to take this impression as proof either that the blessing had not been received or that it had been lost.

A very intelligent Christian mother received the blessing of purity in one of my recent meetings. For a day or two she continued to enjoy what I may call a glowing experience of perfect love. Presently, however, she came to me in trouble, and asked an interview. I called, at her request; and she told me she feared she had been deceived in regard to her late experience. "What has happened?" I inquired. She said, "Yesterday I was reading in this room, when my two little children rushed noisily in, breaking me off. I instantly felt a start of what I thought to be temper—unholy anger; when

I at once said to myself, 'Oh, I must have deceived myself after all'; and I have been in great perplexity every hour since. I need your counsel." I inquired, "Was there any instant in which you consciously let go of Christ?" "No." "Did you for an instant abandon yourself to the feeling, 'This is too bad, and I won't bear it!'" "Oh no," she said, "it was simply a sudden start of my mind in opposition to the interruption, and I was instantly seized with a great fear that the feeling had been sinful." "How long did this feeling that you feared was sinful last?" "Oh, I suppose not more than a second or two." "When it had passed, you felt sad? Was this sadness of the nature of guilt, or of simple sorrow?" She smiling said, "I didn't think of that before; it was simple sorrow lest I had done wrong." "During the hours that have since followed to this time, have you had a sense of guilt, or only of simple sorrow?" She replied with evident joy, "I see it all: it was only sudden and violent temptation, followed immediately by accusation." She went on her way rejoicing. What is true of sudden and violent temptation to

anger may happen with any other form of temptation to sin.

FIRST OF ALL KEEP TO GOD'S ORDER. I wish further to make one general but emphatic remark. I wish to lay it down, then, as the thing first, last, and always to be kept in mind, that whosoever would maintain a constant sense of present personal purity must see to it that he do not depart from the order of God, that he be not drawn away from his particular post of duty. "God has his plan for every man." Every man is practically strong in proportion as he is a worker together with God, as he works on God's lines, and employs methods of God's choosing. If you break from the order of God you will find yourself strangely deprived of the power to work, strangely destitute of peace and rest, and strangely exposed to the power of the enemy. No prescription that I can lay down in this book for your case will be of any practical value to you until you shall have put yourself back again into your place. In the body of Christ you are now a bone out of joint; and you not only can not be used, but you are really doomed to con-

tinual pain, and to consume a portion of the vitality of the whole Church until the dislocation shall be reduced. But to return: one of Satan's favorite devices is to suggest—

“IT IS A MISTAKE. Your mental exercises were mere excitement of the imagination.” This temptation often comes with force to one newly saved, especially when, as sometimes occurs, the emotions become suddenly depressed. Again, it is suggested, “It can not be that so great a change has been wrought in so short a time”—thus ignoring the fact that this change, wherever wrought at all, is wrought by the power of God, who accomplishes his ends with equal ease in a longer or briefer period. At another time the insinuation is, “The general current of your thoughts and emotions is not materially changed;” by which the enemy seeks adroitly to change the real test of your spiritual condition from the quality of your dispositions, motives and purposes to the measure of your emotions. There are times when the cares of business or domestic life are heavy, when providence seems to frown, or health fails, or heavy losses come, or when the soul is in heaviness

through manifold temptations. Satan is wont, whenever any one of these depressing facts is present, to assail the soul with this suggestion, "It is a mistake."

YOU HAVE LOST IT. A favorite method with the tempter is to come very suddenly on the soul with the suggestion, "You have lost it." This assault generally comes when the attention is occupied with some absorbing matter, and when consequently the heart is not particularly stirred with any religious emotion. Persons who had a great deal of emotion at the time of receiving the witness of perfect love, are much exposed to this form of attack. The accusation is not founded on any particular act of alleged sinfulness, but solely on the fact that the emotions^r are not now such as to justify the belief in one's present inward purity.

Sometimes the same temptation is brought in by another method. A violent temptation to commit some sin—often a terrible sin—is thrust quickly into the mind, and of course is rejected with horror. But instantly the tempter shifts his position, and turns accuser. "How now about holiness? Give it up. It is

is not his

contemptible for a man with such thoughts to try to make himself believe his heart pure." Thus he contrives adroitly to found one temptation upon another, that he may entangle the believer, and induce him to cast away his confidence. I do not know that this identical device of Satan is what St. Peter alludes to when he speaks of "manifold temptations;" but I do know that during the early weeks after my soul found perfect love, I was brought, again and again, into heaviness and perplexity by these assaults.

"What ought I to do with the suggestion, 'You have lost it?'" I asked of many who had been in the way before me. Generally, I was told, "You must not stand to reason with the adversary, but say 'Get thee behind me, Satan.'" "But," I replied, "it is supposable that I may have lost it, and in such case the voice that I hear is not that of Satan, but of the Holy Spirit; and I certainly am not warranted in the use of any such language till I know it is Satan that speaks." My advisers could make no further reply; and so I got no light. The queries arose so frequently as to what was my state, that my mind was

kept much of the time, more or less harassed and perplexed. I came to see that these interior debates over my own condition consumed my time, diverted my attention from the work of God, and weakened my hold on Christ. I came to see that what I needed, was some expedient equally proper to be employed, whether I had or had not lost the blessing. This I found to be an instant reconsecration of myself to God whenever the suggestion came. After this was done, and my spirit was at rest from the agitation, I almost invariably found that it was mere temptation by the accuser of the brethren. But whether so or not, I reaped the benefit of a renewed dedication. I soon acquired a power to accomplish this renewal of my vows to God, in a few moments of time, wherever I might be when assailed; and it was not long before that particular form of attack ceased. It seemed to me that Satan became discouraged with using a device which invariably resulted in bringing me nearer to God.

“DON'T PROFESS IT.” Satan knows you can never retain the blessing of perfect love,

if you refuse to confess what the Lord has done and is doing in you. So he plants himself squarely in your front, and determines if possible to seal your lips. He knows if you do not speak, you are not committed, and the bridges are all sound behind you for a retreat. He knows God's great method for propagating Gospel experiences in general, and full salvation in particular, is by testimony. He means to induce you to break the order of God, and put yourself at cross purposes with him. When one thing in our relations with God is out of joint, the evil soon multiplies and extends itself to the soul's mortal hurt. Therefore, boldly, humbly, frequently, modestly, in the sober use of Bible phrase, declare what God has done and is doing for you. Be especially careful and exacting with yourself touching this duty, where you have reason to believe that the doctrine of holiness is unpopular; and that the profession of heart purity may bring on you criticism. In this, as in every thing else, your policy must be to inure yourself to hardness as a good soldier. Your testimony where the doctrine is unpopular may be of more value

than it could be in any other place. Just there, perhaps, Christ is betrayed by his professed friends; and very likely some of the Lord's little ones are suffering for just the testimony which you alone dare give or can give. I must be emphatic at this point; your testimony is invaluable for the enlightenment and encouragement of those about you. And what it is your duty to do on their account is equally important on your own. "He that watereth shall be watered also himself." It is probable that of the persons who have once enjoyed heart purity, and have lost their light, more have begun to decline at this point than at any other. Here Satan comes as an angel of light. He whispers a great deal about prudence, and modesty, and humility, and about casting pearls before swine. But his object is to shut the mouth of one of God's witnesses, and so keep you from bearing a valuable testimony to the power of Jesus to save his people from their sins.

There are many persons who seem to have little light on this subject; they are easily snared, and so robbed of their power. They seem to forget that the Gospel is sustained

and extended in the earth, not by its philosophy, nor by argument, but by testimony. It claims to be the power of God unto salvation. If it be, it must succeed; if it be not, it must fail. How is the question to be decided? Obviously by testimony; by no other means possibly. God serves the grand subpoena on his Church, and says, "Ye are my witnesses." Take the stand and speak plain for Jesus and his Gospel; for the verdict of the world hangs on what "deponent saith," and the salvation of the world hangs on her own verdict. Satan whispers, "Do n't say a word, let your life speak;" but he knows if you withhold your testimony your life will soon cease to speak. He knows also that if you could live a blameless holy life before men all your days, nothing could be known of your real interior state unless you tell it. Men, who live under the Gospel, are able to achieve all the moralities without any measure of personal salvation through grace at all. Salvation in all its grades is a great interior fact; and if it is to be known abroad, must be stated in words by the man that has it. The testimony is to be weighed by the rules

of evidence; and of course the character of the witness is a chief factor in the question of the weight of his testimony.

THE CASE OF CLINICUS. Clinicus has a disease, supposed to be incurable. He resorts to many physicians, and is nothing better, but rather grows worse. His friends tell him of Dr. Joshua, who never lost a patient in these parts. He sends, and the doctor comes and works a speedy cure. The man is soon well and strong. What now? shall he tell it? "No," say all the quacks in the community. "If you are well, let the fact speak for itself. Don't talk about it, and especially don't say you have *entirely* recovered your health and strength; and don't speak of Dr. Joshua in connection with your case. It isn't modest for a man to boast of his strength; and then, if you should get sick again, it would all react on the doctor, and might nearly ruin his practice." Now what will bystanders say of the wisdom of these counsels, or of the real spirit of the counselors towards Dr. Joshua? Will any unprejudiced man commit the blunder of believing that these counselors are the friends of Dr. Joshua? And as to Clinicus,

especially since the doctor has treated him gratuitously, does not every right-minded man feel that surely justice, honor, and gratitude unite to say to him, "*Tell it!*"

We must not, however, for a moment forget that the testimony to perfect love must always owe its weight to the agreement of the life of deponent with his testimony. He who says on the stand "Mr. A. is the best dealer in his line there is in the city," must be able to say, on cross-examination, "I deal with Mr. A." He who publishes Dr. Joshua as "the great physician who has healed me" must show a strong arm and a healthy countenance. So the man who publishes Jesus Christ as his Savior from all sin must show by his life that he is saved from all sin. While, therefore, it is true that a man who, having experienced the blessing of perfect love, refuses to declare what God has done for him, defrauds the Church of a valuable testimony, and brings darkness upon his own soul, it is also true that he who persists in the testimony while his life contradicts his words commits a much greater offense, both against the Church and his own soul.

CHAPTER XIX.

MILITANT SPIRIT OF THE GOSPEL.

PERSONS who have newly entered into the experience of perfect love are apt to seek counsel of older ones, on the question, "How can I retain this precious grace?" The foregoing notices of the devices of Satan, and the better methods for meeting and overcoming them, may, I hope, answer a purpose of some value to beginners, as far as they apply. Before I talk further of the care and treatment of the soul, I propose to call attention to the aggressive genius of the Gospel itself; as this is precisely what must shape the policy of every man who would make his life a complete dedication to its ends.

RELIGION BEHIND A WALL. The Mosaic religion was religion behind a wall, entrenched, conservative, defensive. The policy was to preserve alive in a particular nation of mankind the true ethical teaching and theology, with institutions to that end, till Messiah

should come. There was no provision in the institutes of Moses for self-propagation; only, "Thou shalt diligently teach them to thy children." There is no command to go forth among the heathen for the purpose of instructing them in the Hebrew faith. A stranger that came to dwell among the Israelites might in some instances take part in their devotional services. Thus (Deut. 31: 11, 12), "When all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men and women and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." Again, when Joshua gathered the people between the two mountains, Gerizim and Ebal, to hear the pronouncement of the conditional blessings and curses of the law, the stranger in the assembly was as he that was born among them (see Josh. 8: 33). But this was all mere tolerance of the stranger who temporarily resided in their country.

HOW THE OLD NATIONS GOT THE LIGHT. True, God did take measures to make known the true religion, or rather to make himself known as the true God, among outside nations. The miraculous overthrow of Jericho, the feats of Samson, and the victories of Gideon and Jephthah, had each an impressive lesson for the tribes and nations about. The miraculous descent of manna for forty years could not fail to reach and impress all peoples of the earth: and the royal proclamations consequent on the piety of Daniel and his friends, and on the fidelity of Mordecai and Esther, were, in their measure, authoritative publications of the religion of the Hebrews in all the earth. Thus God's truth did go abroad among men; and no nation or people was left without the true light. Of this fact the coming of the wise men from the far East to Jerusalem, upon the occasion of the birth of Christ, is a striking illustration. Nevertheless it remains true, that the Hebrew State Church was not at all missionary in its character. There were provisions, indeed, by which foreigners might become incorporated into their Church and nation; but there was no

man nor class of men among them whose duty it was to seek to magnify the nation by such incorporation.

RELIGION ARMED FOR CONQUEST. Now Christianity reverses all this. Its whole policy is aggressive. Men come within its pale, not because of birth in a certain nation, but in virtue of the new birth by the Holy Ghost. Every man who is a Christian has been conquered to the obedience of Christ by the power of the Gospel—that is, the power of love; and every man brought to Christ is charged with the duty of bringing another man. “Ye are the salt of the earth. Ye are the light of the world,” says Jesus. “Go ye into all the world, and preach the Gospel to every creature.” Every thing in Christianity is on the principle of self-propagation. It is taught in the parable of the sower, in the parable of the mustard seed, and in the parable of the leaven in the meal. The system was formally inaugurated in the presence of men from every nation under heaven; and these men, thousands of whom were converted at Pentecost, went each soon to his own country and home, to publish among

his countrymen the Gospel of the Son of God. Christianity does not stand upon the defensive, but pushes with its horns. It is not religion housed and sheltered, but religion armed, in the field, and marching to conquest.

EVERY MAN AN APOSTLE. This aggressive genius of the Gospel must be constantly held in view by any man who would maintain a steady Gospel experience of any grade. He that pursues a simple conservative policy with a New Testament experience will be likely soon to find that he has no experience to conserve. "He that will save his life shall lose it." The spirit with which God endows a soul entirely devoted to him is eminently this aggressive spirit of the Gospel, according to which every man is constrained to be an apostle for the propagation of whatever of God's truth has been incorporated into his own soul life.

In the primitive Church every body preached. On the day of Pentecost "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Later, it is said, "And at that time there was a great perse-

cution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." "Therefore they that were scattered abroad went every-where preaching the word." Who were these? Laymen, every one; and for the most part, new converts as well. Further on, it is said, "Now they that were scattered abroad, upon the persecution that arose about Stephen, traveled as far as Phenice" (a country lying along the coast of Palestine, including Tyre and Sidon), "and Cyprus" (an island of the Mediterranean), "and Antioch" (a city of Syria three hundred and fifty miles north of Jerusalem), "preaching the word to none but unto the Jews only."

It is the great feature of the New Testament religion that every disciple is, by virtue of the fact, a propagandist. In saying this I do not mean to imply that all are expected in the same sense to preach the Gospel; that is, to expound the Word of God, or to digest Bible teachings into formulated discourse. Still these laymen did all preach, according to the true fundamental meaning of the word:

to cry in public, to make known, to say. They proclaimed with great earnestness the salvation they had found through Jesus Christ the Messiah. This preaching of the laymen, this proclamation every-where of salvation through Christ, and by every one that has found him, is, if the Church will but know it, the right arm of her power. I speak the conviction of my innermost soul when I say, the Church can better spare the learned dissertations of the pulpit by an ordained clergy than the living, glowing testimony of her saved men and women. Again, I say, it is not mainly, not largely by dint of erudite discourse, or by logic or philosophy, but by testimony, that the Gospel is, and ever has been sustained in the earth. When a credible witness declares it as a fact within his own knowledge that Jesus Christ can and does save, he gives a testimony exactly in point to prove that the Gospel is the power of God unto salvation. The *testimony* of Jesus is the spirit—the very soul and essence—of prophecy—of all teaching.

CONFORM TO YOUR DISPENSATION. Your policy, therefore, in seeking to retain in all its

clearness and fullness, the witness of perfect love must keep you exactly to God's order—tell it. Preach it. Don't wait in demure silence till the occasion shall arise for defending yourself against assault, human or Satanic. Make the assault yourself. Move on the enemy's works. Drive in, in the fullness of love, and in the name of Jesus Christ, who bought this world in agony and blood. Sin has no right that a Christian is bound to respect. Don't try to coax the world to let you alone. Don't let *it* alone. The friendship of the world is enmity with God. Be prudent in God's sense, as scrupulously abstaining from evil and from all appearance of evil; but not at all in the sense of a worldly policy. This would bid you pause on the threshold of every path of duty, and inquire, How is this line of action to tell on my domestic peace, or comfort, or on my fame, or on my prospects of future preferment and favor among men?

Remember, then, you belong to an aggressive Church, a Church organized to conquer. Christians are accosted and treated as soldiers. Success is to be achieved, not in

camp life, but in the march and the struggle. Your joys are to be the joys of progress, achievement, conquest. Even your safety is closely connected with your activity, and your spiritual life will be wonderfully stimulated by your efforts to extend that life to others.

CHAPTER XX.

FREQUENT BAPTISMS OF THE HOLY GHOST.

BUT the great fact that conserves the experience of perfect love is the perpetual commerce of the soul with God. Purity can not be retained if the spirit of prayer and aspiration after God be allowed to decline. Every person who has come into the possession of perfect love will find his chief danger to lie in the imperceptible approach of a spirit of indifference. We must, from time to time, seek new baptisms of love, and light, and power. A soul kept in fair spiritual health will demand these, as the body its meals. Rev. Henry Belden has well expressed the truth on this subject. Hear him:

“*FREQUENT BAPTISMS OF THE HOLY GHOST.* The Holy Ghost is our Enlightener, Sanctifier, and Comforter. If, therefore, we have light, holiness, and comfort, it must be by his agency, and our possession of these blessings is a matter of consciousness. I suppose

the only way in which we are or can be conscious of the presence of the Holy Spirit, is by being conscious of the effects produced by him. As 'the wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit.' We know of the presence of the Spirit just as we are conscious of the presence of the wind, by the effects produced. We know the Holy Spirit by trying his fruits or influences by his own written Word.

"The more marked, frequent, and impressive the influences of the Spirit upon us, so is the likelihood of our walking in his ways.

"I make the following distinctions:

"1. All Christians *have the Spirit*.

"2. All established and abiding Christians *are filled* with the Spirit.

"3. Baptisms of the Spirit are refreshings, quickenings, spiritual holy impulses given at any stage of the Christian life.

"These baptisms are, and from the nature of the case must be, occasional. We find in the constitution of our being a tendency to reaction after any excitement. The impres-

sions first produced decrease after a time, and though a permanent effect in some respects does remain, yet the impulsive and quickening effect dies away. This is true in fact; and the rule holds good in relation to baptisms of the Spirit, just the same as to any other excitements. If this were generally understood and properly considered, it would relieve many from perplexities. When Christians have had their sensibilities wrought up to a high degree of excitement, and they find the tide of emotion running out, they ought not to consider it an indication of backsliding and thereby fall into fear and unbelief. Let them still trust Jesus while their perceptive and sensitive faculties rest for a while.

“The Holy Ghost may, without leaving us, so withhold the manifestations of himself that for a time we have no consciousness of his presence; yet he never really departs from us while we adhere to the Lord Jesus. His *apparent* withdrawment is a trial, and if rightly viewed it may be a means of greatly strengthening our faith.

“I have been blessed with many baptisms of the Spirit. Some of them have been of a

remarkable character. In every instance, so far as I can remember, they have been immediately connected with a clear perception of some particular truths, revealed to me then for the first time, or more clearly revealed than before; and such baptisms were always followed by an increase of purity and spiritual joy.

“In all cases, after a time longer or shorter, the impulse of these baptisms was gone. They left me with increased knowledge, and enlarged experience, and greater susceptibility to heavenly influences. Then, after a season of quiet, I would feel a conscious need of another quickening. I would seek for it, and I obtained it *whenever I sought for it perseveringly*.

“After long-continued observation, I not only found that the experience of many esteemed Christians was similar to my own, but I could not find any who had been long in the way essentially differing from it. I attended a number of ‘holiness meetings’ for years together, and I observed that dear saints who walked in the light were, at times, wonderfully quickened, so that their words and

every thing about them had a peculiar spiritual power. Then, after a time, this special quickening would seem gradually to subside, and though they still walked in the light, and their earnest, consistent lives commended them to all, it was evident they were not impelled as before by the baptism; that is, their appearance did not continue to exhibit the same glow and deep fervor. The unusual elevation of feeling had subsided.

“After I had been familiar with these considerations for some years, I was interested in the testimony of a very eminent servant of God, who, speaking upon this subject with the advantage of a long experience and much thought, said, ‘Such baptisms (of the Spirit) need to be often repeated to keep the current of spiritual life glowing strongly.’

“This testimony, and similar ones from others whom I know to be greatly blessed of God, and some other and more marked experiences in my own spiritual life, and a comparison of all with the Scriptures, confirmed me in the belief, not only that frequent baptisms of the Spirit are necessary and obtainable, but that God does in fact

carry on the spiritual life of his children by means of them.

“Looking over a number of past years, I can say that since I have learned these things, whenever I have felt a deep conviction that I needed a new baptism of the Spirit, and have steadily waited on God for it, pleading the promises which refer to it, I have *never failed* in a single instance to receive what I sought. I have sought in prayer, peacefully and persistently, making frequent, but usually brief and quiet supplications, often using but a few words, and not regarding it necessary or desirable to get into anxiety or impatience. Sometimes the answer has been given after a few days, and sometimes after a few weeks. In every instance it was my purpose to continue seeking till I should obtain, and, as I have said, I never failed to prove by sweet experience that my Heavenly Father is more willing to give his Spirit to them that ask him than we are to give good gifts to our children. It is of importance to add, that in some cases the answer to my prayer has been given *gradually*, and I have realized that the blessed Holy Spirit was coming upon me by

degrees, more and more, for several days. At first the spiritual refreshing and energizing would be comparatively gentle and in small degree, and then, from time to time, the waters of life would come welling up in greater and still greater fullness.

“I am glad to say these things for the encouragement of any who feel their need of a baptism of the Spirit, and I say them because I am assured of their truth.

“Let me add a word concerning two mistakes which are made in reference to this matter:

“1. The first is, the idea which seems to have settled down upon the minds of some who have been brought into an experience of purity, that after receiving that experience they steadily abide there without any further baptisms of the Spirit. The difficulty with such persons is, that they have the idea of resting in a *state of holiness*, instead of resting in Christ; and thus failing to look to Christ alone, they inevitably sink into a state of deadness and formality. The baptisms of the Spirit bring us into the immediate recognition of Christ, and their frequent repetition

is needful both for our own spiritual life and our fruitfulness in our Master's service.

“2. The other error is one of distrust or anxiety, and this oftentimes in connection with an undue desire for self-gratification. Christians not satisfied with their own experience desire a baptism of the Spirit to set them at rest and make them happy. These baptisms of the Spirit are not given for that purpose. The written Word is given for that. If we *believe* the Word, we shall enter into rest, and every desire for the baptism of the Spirit, *to enable us to believe*, is an undervaluing and despising of the Word which God ‘has magnified above all his name.’

“When we seek for the Spirit it should never be merely for our own gratification, but that we may be made Christ-like and fruitful to the glory of God.”

The foregoing remarks of brother Belden are of great intrinsic excellence, and of great practical importance to every one who would maintain a steady walk in the way of holiness. I desire, however, further to emphasize a truth which he incidentally mentions. If there be no real retrograde movement of the soul be-

tween these special gracious visitations, there is always an experience in connection with each successive coming of the Spirit which places the soul in a new position beyond what it had ever reached before. There is either more love, or more light, or more power, or deeper humiliation of soul before God; or, as it sometimes happens, all the gracious affections are wonderfully intensified. I believe these baptisms do almost invariably bring new spiritual illumination. I think, also, that with rare exceptions, they shut the soul up to a narrower path at some point, and not infrequently set before the mind some new and special work or errand for God.

There are many passages of Scripture which, especially when taken in their higher signification, evidently relate to the various states and experiences of the soul beyond the point where it attains to mere purification from vileness. These passages may be conveniently classified as follows:

1. *Stability.* Col. 1: 23, "Continue in the faith grounded and settled, and be not moved away from the hope of the Gospel."
1 Thess. 3: 13, "To the end he may stab-

lish your hearts unblamable in holiness before God." 2 Thess. 2: 16, 17, "Now our Lord Jesus Christ himself, and God, even our Father . . . comfort your hearts and stablish you in every good word and work." Again, chap. 3: 3, "But the Lord is faithful, who shall stablish you and keep you from evil." Eph. 3: 17, "That ye being rooted and grounded in love."

2. *Strength.* Eph. 3: 16, "To be strengthened with might by his Spirit in the inner man." Eph. 3: 20, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 6: 10, "Finally, my brethren, be strong in the Lord, and in the power of his might." Col. 1: 11, "Strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness." Col. 2: 7, "Rooted and built up in him, and stablished in faith, as ye have been taught, abounding therein with thanksgiving." Rom. 16: 25, "Now to him that is of power to stablish you according to my Gospel," etc. Jude 24, "Now unto him that is able to keep you from falling, and to

present you faultless before the presence of his glory with exceeding joy," etc. Eph. 1: 19, "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power."

3. *Light.* Eph. 3: 18, 19, "That ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." 1 Cor. 2: 9, 10, "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

4. *Love.* Eph. 3: 17, "That ye, being rooted and grounded in love." And verse 19, "And to know the love of Christ which passeth knowledge." 1 John 4: 16, "God is love; and he that dwelleth in love dwelleth in God, and God in him."

5. *Humility.* Eph. 4: 2, "With all lowliness and meekness, with long suffering, for-

bearing one another in love." Acts 5 : 41, "And they [the disciples] departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." 1 Pet. 3 : 4, "But let it [namely, your adorning] be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

6. When the Scriptures speak of the *Church* as the *body of Christ*, they seem to refer to this ineffable exaltation and union with Christ, this character representative of him possible to the members, and in God's intent belonging to them. Eph. 1 : 22, 23, "To be the head over all things to the Church, which is his body, the fullness of him that filleth all in all." 1 Cor. 12 : 27, "Now ye are the body of Christ, and members in particular." Col. 1 : 24, "I . . . now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church."

7. Christians are to be an *honor to Christ*. 1 Cor. 6 : 20, "For ye are bought with a price: therefore, glorify God in your body

and in your spirit, which are God's." Eph. 3: 21, "Unto him [God] be glory in the Church by Christ Jesus." 2 Thess. 1: 12, "That the name of our Lord Jesus Christ may be glorified in you." 1 Pet. 4: 14, "For the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." Col. 1: 10, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

8. *Irreproachableness.* Col. 1: 22, "To present you holy and unblamable and unrepachable in his sight." Eph. 5: 27, "That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Heb. 13: 20, 21, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."

9. *Grace according to God's riches.* Eph. 3 : 16, "That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." John 1 : 16, "And of his fullness have all we received, and grace for grace." Eph. 4 : 13, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Phil. 4 : 19, "But my God shall supply all your need according to his riches in glory by Christ Jesus." Eph. 2 : 7, "That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus."

10. *Exaltation of character.* 1 John 4 : 17, "That we may have boldness in the day of judgment: because as he is, so are we in this world." 2 Cor. 10 : 4, 5, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

2 Cor. 3: 18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

1 John 3: 1, "That we should be called the sons of God: therefore, the world knoweth us not, because it knew him not."

II. *Man may partake of the nature of God.*

2 Pet. 1: 4, "Partakers of the divine nature." Eph. 3: 17, That Christ may dwell in your hearts by faith." John 14: 23, "If

a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Heb. 3: 14, "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb.

6: 4, 5, "And have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come."

Heb. 12: 10, "That we might be partakers of his holiness." Eph. 2: 21, 22, "In whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of

God through the Spirit." Eph. 3 : 19, "That ye might be filled with all the fullness of God."

Doubtless many of the foregoing Scriptures may be applied to every state of religious experience; and some of them may even have their primary reference to incipient states of grace. But most of them are more naturally applicable to the experiences of the soul beyond the attainment of purity; and several of them seem incapable of being understood as having any other reference. It will be observed that none of them contain any allusion to mere purity; although they obviously express great excellence of godly character. Their point is not purity: it can not be less than purity: therefore, it must be more. The man who ponders them may not always know what peculiar bestowment of grace is stored for him in the meaning of each; but he will be certainly more and more deeply impressed with the words of Jesus, "I am come that they might have life, and that they might have it *more abundantly*."

Progress in grace, after the blessing of purity is reached, is not represented in the

Scriptures as a succession of separate and distinct states along which a believer moves, out of one into the next. They rather present the matter under the idea of an increase of light and power, with the deepening and enriching of the whole character. The attainment of heart purity is, and must be held to be, a distinct epoch in the Christian life. It is *the point* up to which all grace received performs the office of saving, and beyond which it performs the office of endowing.

To whatever point a man may have traveled in Christian experience, it still always remains true that one retrograde step will carry the soul back into condemnation. Nevertheless, it is true that immediate repentance for such step will restore the soul to the position forfeited. I have known cases where a momentary lapse has been followed by such deep contrition and brokenness of heart, such groaning in the spirit with strong crying and tears, that the recovery was accompanied by even new measures of light and power.

CHAPTER XXI.*

A DREAM.

I HEARD a man relate his dream as follows: It was a time of revival. The Church wore an aspect of thrift and prosperity. I was joyous in my work. My sermons and exhortations were telling on my hearers. The whole community was moved by the prevailing excitement; and as the work went on, I had been drawn into exhausting labors. Seeking rest I soon lost myself in a sort of half forgetful state, though I seemed fully aware of place and surroundings. Suddenly a stranger entered the room without ceremony. I saw in his face benignity, intelligence and weight of character; but though he was passably well attired, he carried suspended about his person in one way and another, a variety of weights, measures, implements and chemical agents, which gave him a very strange appearance.

He addressed me with the question, "How is your zeal?" I supposed when he began his question, that it was to be of my health; but was pleased to hear its final word; for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions. Instantly I conceived of it as a physical quantity, and brought it forth and presented it to him for inspection. He placed it in his scales, and I heard him say, "One Hundred." I could scarcely repress an audible note of satisfaction; but I caught his earnest look as he noted down the weight, and I saw at once that he had drawn no final conclusion, but was intent on pushing his investigation. He broke the mass to atoms, and put the whole in his crucible into the fire. When it was thoroughly fused, he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth exhibited a series of layers or strata which all, at the touch of the hammer, fell apart. Each part was then tested and weighed, and a minute note taken. When he had finished he presented the notes to me, with a look of compassion, and saying, "May

God save you," left the room. I opened the notes, and read as follows:

ANALYSIS OF THE ZEAL OF THE PASTOR AT ———, HE
BEING A CANDIDATE FOR A CROWN OF GLORY.

Weight in mass, 100.

Of this, on analysis there proves to be

Bigotry,		10	parts.	
Personal ambition,		23	"	
Love of salary,		19	"	
Pride of denomination,		15	"	
Pride of talent,		14	"	
Love of authority,		12	"	
Love to God,	4 }	pure zeal, <u>7</u>	"	100.
Love to man,	3 }			

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words: but when I looked at the figures my heart sank as lead within me. I made a mental effort to dispute the record, but was suddenly startled into a more honest mood by an audible sigh—almost a groan—from the stranger, who had paused in the hall, and by a sudden darkness that was falling upon me, by which the record became at once obscured and nearly illegible. I suddenly cried out, "Lord, save me!" throwing myself on my knees with the analysis in my hand. *The record was true!* I saw it, I felt it,

I confessed it, I deplored it; and I besought God to save me from myself with many tears, and at length with a loud and irrepressible cry of anguish. My earnest cry in years before had been to be saved from hell; but my cry to be saved from myself now was far more fervent and distressful: nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning; filling all its chambers with light, and hallowing my whole being to God. That light and that love are in my soul to-day; and I bless the Divine Alchemist for the revelation that showed me where I stood and turned my feet into a higher path. The dream was a crisis in my history: and if there shall prove to have been, in later years, some depth and earnestness in my convictions, and some searching and saving pungency in my words, I doubt not eternity will show their connection with the visit of the Searcher of hearts, at whose coming my sins went to judgment beforehand, and I was weighed in the balances and found wanting.

CHAPTER XXII.

THE REFINING FIRE.

IN the mountain yonder delves the miner, in darkness and in dirt. Ever and anon there comes forth from his gloomy subterranean field of labor a load of what might be taken for common rock or rusty-looking clay. What is it? It is iron. Iron, did you say? Yes, iron verily, and iron just as God made it when he made the world. What is it good for? Practically good for nothing as it is, but good to be purified, and wrought, and refined, and wrought and refined again, till what now seems of so little account shall become serviceable and valuable. Mark the process. By the ton it is thrown into the furnace, where it is subjected to such heat as to liquefy the rock with which its particles were mingled, and it remains in this fiery abyss—this little volcano of furious heat, for some hours; when it is drawn forth, partially separated from dross, and run into molds. This is iron; but

it is a very different substance from what it was when its particles existed each in connection with some earthy associate. But it is capable of only a few uses in its present state. *It must go into the fire again.*

Broken to pieces with heavy blows, it is next thrown, together with certain other substances, into an oven, where it is brought to a white heat, and kept thus heated for several hours; its liquid mass being perpetually belabored and disturbed by long iron crooks passing through it back and forth, till under the heat that made it liquid, it ceases to be liquid, and comes to the consistence of dough. Indeed, the process of puddling, of which I speak, is often called cooking; and the great balls, scintillating and dripping forth their liquid cinders in the agony of their heat, are thrust at once into a chasm between two iron walls, where by the motion of the machinery they are rolled and pressed with such force that the base ingredients of the mass gush forth in streams, while the sparks that fly in a fiery shower around, and the frequent loud reports as of artillery, proclaim the violence of the treatment by which

the purifying and ennobling process is going on. But before it has time to cool it is passed between rollers that press it so severely as to elongate it. Again and again it passes between them, and at each time through a smaller aperture, till it becomes a bar of iron, wonderfully unlike what it was when mere "pig iron," though not yet fully fit for use. *It must go into the fire again!*

Again it is broken into sections of two feet or so in length, and the pieces are carefully packed together and placed in an oven to be heated as before, and then rolled as before. When iron of peculiar fineness is to be made, the process is repeated a number of times more, till what was at first a heap of stones or earth in appearance is come to be long, straight, beautiful bars of iron, shining much like silver. But the refining fire has not yet wrought its utmost. To make it into steel it must be still further refined, and also carbonized; and it may be so wrought while in this state, being still more highly refined (always by fire), as to be several times more valuable than gold coin. A gold dollar will weigh down a hundred hair springs.

Many times I have watched these processes of purifying and refining, and always with new and deeper thoughts of God's method with his people. Think it not strange, O my heart, concerning the fiery trial that is to try you, as though some strange thing happened unto you. "He shall baptize you with the Holy Ghost *and with fire*; he is like a *refiner's fire*; he maketh his ministers *a flame of fire*." In such like Scripture grooves my thoughts have run, while witnessing the fiery ordeal, and its marvelous power to refine and exalt the object which it seemed only to scorch and torture. Yes, I have said, I see it—I know it well. This is God's iron, just as he made it; but *God's iron must have God's fire* to burn out and purge away its dross. Thus must grace, deposited in the soul, even as iron in the rock, be rescued from all alloy of sinful affection, by the refining fire that purges the heart and fits it for all heavenly uses. These thundering blasts, this heat, these blows and crushing pressures, that came like so many successive attacks upon the very being of the crude ore from yonder heap, were blessings all. To their violence

those bars of steel owe their strength, their beauty, and their value.

See then, my soul, that thou forget not this lesson. Shrink not when crosses are heavy and sorrows and trials are multiplied. Refuse not the kind severities of grace. Consent that the fire be kindled again and again, if the Refiner and Purifier of silver so appoint. Let me beware of a type of religious life that seeks only pleasurable emotions. The grace that purifies will certainly probe and burn. There is a crucifixion to the world; but though it is desirable to be dead to sin, it is hard to die; and in God's method there is a death before every life. There is a baptism of fire; I at times long for the blessings it alone can bring me. I shall have them when my childish toys of earth drop from my hands, and my soul shall seek only God.

CHAPTER XXIII.

THE HUMAN SOUL: ITS VALUE AND ITS
PERILS—A SERMON.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?—MARK 8: 36, 37.

INTRODUCTION. These words of Jesus were originally addressed to his disciples, the twelve, though in the presence of others whom he had called around him. The questions were proposed for the purpose of counteracting a temper which he saw developing among them. In the beginning of his public career, he had invited these men to leave their former occupations, and become identified with him. They, with good reason, believed him to be Messiah. In common with their nation, they believed that when Messiah should come, he would be, not only a great religious teacher and reformer, but also a great political hero, leader, and deliverer. For a hundred years their country had lain a conquered and tributary province of the

Roman Empire. Their vassal state as a nation galled and goaded them beyond expression. Their prophets had predicted kingdom of Messiah; and had asserted that the heathen should be given to him for an inheritance, and the uttermost parts of the earth for a possession: that he should break them with a rod of iron, and dash them in pieces like a potter's vessel.

In the same strain had been the language, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." And further, it had been predicted that the God of heaven should set up a kingdom, which should never be destroyed; and which should not be left to other people; but should break in pieces and consume all other kingdoms, and stand forever. True, the prophets had also ascribed to him a condition of poverty, social humiliation, rejection, and suffering. But this part of the portrait, as being less to their taste, had been largely ignored in their thought of the coming Deliverer; while they had put a purely physical and worldly interpretation upon all the prophecies of his exaltation and

power. That men who saw unmistakable proofs of Messiahship in Jesus, and whose minds were filled with these distorted interpretations of prophetic teaching concerning him, should at once and joyfully accept his invitation to leave their humble callings and identify themselves with his fortunes, is not wonderful. That their minds were thoroughly preoccupied at the outset with this idea of a political kingdom is illustrated by the fact, that after having been with him three years, marking the humility and self-denial of his life, and listening to his parables, nearly every one of which was an effort to display the real nature of the kingdom of heaven, and after having witnessed his death on the cross, they inquired, on the very eve of his ascension, "Lord, wilt thou at this time restore again the kingdom to Israel?"

At the date of the text they had been with him about two years. They had learned from his miracles that he had unlimited resources. They saw that he perfectly understood human nature and the currents of human thought; and they undoubtedly supposed at first that he was only biding his time and waiting the

opportune moment to strike for empire. But as time wore on they noted that he himself in his own fortunes continued remarkable for nothing so much as for his own deep poverty. He continued to lead them, as they must have felt, a wandering life, fortuneless and homeless, and utterly without worldly prospect. All this was a puzzle and a disappointment. Nothing was likely to come along the line of their fondly cherished Jewish anticipations. It does not appear that up to this time spiritual illumination had come to any large extent to the minds of these men. Two months before this time, in an attempt to disabuse the minds of the people of their false notions of his kingdom, and to raise them to a proper conception of the spiritual nature thereof, he had given such offense that many of his disciples went back, and walked no more with him.

Evidently the Savior saw that this tendency to defection from him had invaded the minds of even his chosen disciples, the twelve. The text confronts this tendency. It finds men looking only at time, and thrusts eternity under their eye. It is as if Jesus had said, True, you are disappointed. You dreamed

of office, and honor, and wealth, and power. I have led you neither to nor towards any of these. Suppose now, you leave me, and go and seek the world. Suppose yourselves successful in your seeking, up to your highest anticipation, and beyond it. Make even the most extravagant supposition you can. Suppose you gain the whole world; all its riches, all its honors, all its power, all its pleasures; but at the loss of your soul. Tell me now: the world gained, the soul lost, what are the net profits of the transaction? And tell me again, in case the soul be lost, by what price you hope to recover its fallen fortunes, or lift it again away from its immortal ruin and despair.

I propose, then, as the topic of the morning,

THE HUMAN SOUL—ITS VALUE, AND ITS PERILS.

I. *The value of the Soul.* To say nothing of the unmistakable indications of the great dignity of man, implied in the circumstances of his creation, it may suffice for our present purpose to note the divine estimate of him, as involved in God's administration over him. Headship and kingdom over the earth were

accorded him when God assigned him his position at creation. "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." It is evident that the earth, with all its store of mineral, and vegetable, and animal creations, was erected and furnished as the palatial residence of this one creature. "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet [*completely* under his authority]. Thou hast crowned him with glory and honor."

God's treatment of this globe has from the first, had respect to man; and since he has become an inhabitant of it that treatment has always hinged upon his character. The interest which Heaven takes in the earth is simply the interest which heaven takes in this one creature upon the earth. All through the Scriptures passionate and exclamatory phrases abound, betraying the keenest interest on the part of God in man. "Oh that thou hadst hearkened unto my commandments!" "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?" "How shall I give thee up, Ephraim? how shall I

deliver thee, Israel?" "O earth! earth! earth! hear the word of the Lord." "As I live, saith the Lord, I have no pleasure in the death of the wicked. Turn ye, turn ye, for why will ye die?" "Come now, let us reason together, saith the Lord." "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" To suppose the Infinite One to be thus moved about a being of no value, or of little value, is to charge him with childish folly.

God has shown his appreciation of man by his methods of communication with him. Before the fall this communication was evidently by personal visitation and converse—a method not entirely abandoned even down to the close of the Scripture canon. Angelic messengers have been incessantly employed betwixt earth and heaven; while through a series of wonderful expedients God has made known his will to man in a permanent written revelation thereof—the Bible. This revelation is full of the yearnings of God towards

man. Prayer is enjoined, the Holy Spirit is promised. By the one, man is invited to God; by the other, God comes to man.

Redemption tells God's estimate of man. The incarnation conjoins the divine with the human forever. Through the lips of Jesus Infinite Wisdom, for three years, poured a stream of guiding light on the path of man. And who shall tell how much he paid when he laid down his life for us? Doubtless he paid enough to arrest the harps of heaven in mid song, and hold the elder angels dumb with astonishment at his humiliation, and grief, and pain. We know he paid enough to darken the sun at noonday, to shake the earth with a thrill of horror, to rend the rocks, and startle the dead. So, from whatever angle we view the divine conduct, in the making, placing, treatment, or redemption of man, we are compelled to admit that God beholds immense dignity in him.

But what is it in man upon which God looks with such amazing interest? Is it his body? It is, indeed, true that in regard to our physical organism we are fearfully and wonderfully made. But this is true, also, to

a large extent of many of the lower orders of creatures. Take from man his upright posture and the power of speech, and you put him to disadvantage in comparison with several varieties of the brute creation. Many of them are longer lived; all that are equal to him in size are fleet of foot; most are far keener of hearing and of sight; while in the accuracy of taste and smell they all distance him hopelessly. No, this is not the thing of value, this for whose pleasure and for whose adornment we tax our lives, this that came from dust and returns to dust, this that to-day must call the worm my sister, and welcome her to-morrow as my devourer, this is not the thing of value. Where is it, then? If you would find it, look upon the immortal gem within; that will live when the sun has burned out his fires, and the stars are fallen like blasted figs, and when final ruin shall have driven her plowshare through the things that are, and broken up all the present order of our universe.

The soul demonstrates its value by its power to know. No animal begins existence with less of instinctive knowledge than the

human infant. The compensating fact is the insatiate desire to know possessed by the said infant. Every child creeping about the nursery floor, hurrying on to seize each new object, handling it, eying it, tasting it, is a little experimenting philosopher, inquiring into the nature of things. When a child begins to study his alphabet he has already progressed further in knowledge than any other animal on this earth can ever go. Yet he is now at the bottom of the ladder of learning. As he prosecutes his studies and investigations he makes every new acquisition of knowledge the pedestal on which to stand as he reaches for higher truths. Thus he proceeds till in a few years he has possessed himself of the facts and philosophies of whatever department he studies. In this way a man of studious tastes and habits pushes inquiry through life. The mysterious tablet of memory is never so full that the inscribing of a new fact must blur an old record. On the contrary, the more he knows the faster he can learn. Agassiz, the great Swiss-American philosopher, learned more during the last two years of his life

than he had learned in any two years that had preceded. Every man, therefore, dies with his lesson but partially learned. In its power to know, the human soul, even in this short life, demonstrates its capability of eternal progress.

The soul demonstrates its value by its susceptibility for joy. It is capable of gathering its joys from every field of earth and heaven. It can drink joy through the channel of every sense; but its highest joys come of its social relations, its hopes, its achievements, its acquisition and contemplation of truth, and its communion with God.

Its value is equally demonstrated by its susceptibility for sorrow. Its sorrows are mainly derived from disappointment, bereavement, guilt, despair. These, or any of these, may weigh it down, and frequently do weigh it down, until its feeble companion and organ, the body, sinks and dies because of the load borne by the soul. It is also true that the body is frequently slain by the intemperate demands of the soul in its tireless pursuit of knowledge, and that it has many times been found incapable of enduring the

strain brought upon it by the excessive joys of its spiritual occupant. In fact, the soul in many of its intensified movements resembles an engine of vast capability located in a hull too frail to bear the strain of its propelling power.

The soul is immortal. The Scriptures many times affirm that death does not touch its existence or its consciousness. Enoch was translated (carried over). Elijah also was carried soul and body to heaven. Moses, who had been dead nearly fifteen hundred years, was equally alive with Elijah in Christ's time. Jesus said that Abraham, Isaac, and Jacob, who had long been dead, were alive in Moses's time, and in his time. "Blessed *are* the dead which die in the Lord." Each human being that has ever lived, will live to eternity. This destiny involves so much that it is impossible to estimate it, or to estimate the value of the soul in view of it. We know what a year is, ten years, a hundred years, even a thousand years can be grasped with some accuracy. The thought reels heavily when asked to compass so vast a period as a million of years; and yet this period is but an

infinitesimal fraction of eternity. Eternity! What is it? The mind can grasp the centuries and the millenniums of time down to its close. But when she takes her position there, and gazes out over an ocean that hath no farther shore, she stands appalled at the vastness of her own inheritance. A French theologian has attempted to help our thought by a supposition. He says, Suppose a bird to come from the planet Jupiter once in a hundred years, and at each visit to carry home with him a single grain of sand from the earth. The time would come when, by this slow process, the earth would disappear. But this is not eternity. What, then, is the value of that spirit in me, in you, so marvelously endowed, and destined to live on and on, forever?

II. *The perils of the soul.* Is it possible that the soul may be lost—may be ruined forever? If not, why should the Savior utter the query of the text? Does he mean to frighten us with a bugbear? Is he capable of insincerity upon this supreme point? Does he suppose a case that is not supposable? Is there no second death—no eternal banish-

ment of the soul from God and from the glory of his power? Bible teaching upon all these questions must be shown to be false, or your soul and my soul may be lost.

It is not only theoretically possible that a human soul may fall of heaven and so be lost forever, but there are real sources of danger investing the path of each of us. Let us look at some of these. I name first, *Our native proclivity to sin*. It does not fall within the scope of this discourse to defend or to discuss the justice of God in permitting human beings to come into existence with a moral bent towards sin. The fact exists; and we deal with the fact. We all have by nature a taste, a relish for sin. God is holy, heaven is holy, the command is to be holy; and the declaration is, Without holiness no man shall see the Lord. But our native tastes lead us away from holy employments and holy joys. We love sinful pleasures of one kind or another. We know that all this must be reversed in our tastes and in the drift of our lives, or we shall fail of heaven, that is, we shall lose our souls.

Again, *vital godliness*, such as alone can

save the soul, *is unpopular*. It always has been, and it will likely continue to be, during your time and mine. Men like to be with the majority. It is enough, with the greater part of mankind, to know that a thing is unpopular to induce them to avoid it scrupulously. This is the secret of the power of fashion. Few persons have the courage to disobey the behests of fashion, even in so small a matter as the style of a garment, however unreasonable or even ridiculous it may be. The impulse is to follow the multitude, not because they are right, but because they are many. Jesus said, "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat; because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." It is true that the world is now pervaded by the influence of Christianity to a much larger extent than it was when Christ uttered these words; and yet it is true that the picture he drew of the world then would answer for a picture of the world now. Thus it is, that he who would walk the path to heaven must consent to walk with the few, instead of the

many. Have we the courage to do it? I wish we all had: I fear we have not.

The power of association. Many of you have passed your youthful days, and some of you have reached mature manhood, without becoming Christians. Gradually you have gathered about you associates of characters like your own. You exert an influence mutually upon each other, by which you are all kept away from the Savior. These associations are a formidable barrier in the way of your salvation to-day. There are times when, if these friends of yours were pious, you would become so. But they stand right in your way to keep you away from Christ, as you stand in theirs. I do n't accuse either you or them of any such evil intent; nevertheless, such is the effect of your mutual ungodliness. Here, then, is another point of your danger, another force that is working for the ruin of your soul.

The power of habit. It is unfortunate for those of us who have remained irreligious up to this time that the power of habit has been enlisted against the soul's interests. The law of habit is, that the performance of an ac-

once gives to the actor increased facility for performing it again, and increased inclination thereto. Every part of our education is, when we look at it, the cultivation of given habits. Thus the boy that has read can read. The young man that has wielded the blacksmith's hammer has acquired skill for the work of the blacksmith. The pianist who to-day astonishes you with his feats upon the keyboard has acquired all his skill by persistent practice. So it is in every thing: practice makes perfect. What you have done many times you have acquired a facility for doing; and probably you have acquired a love for doing it, whether the act be right or wrong. The man who has for a long time steadily devoted himself to the duties of a religious life, to prayer, to the study of the Scriptures, to constant Church-going, to Sunday-school work, has become strong for work along those lines, and happy in it. In like manner, a life of ungodliness, of Sabbath-breaking, of profanity, intemperance, prayerlessness, neglect of the Word and house of God, will entail upon a man a fearful facility and a terrible liking for those practices. Thus our actions

perpetually react upon ourselves; and we all are what the past of our own lives has made us.

Unfortunately for our unconverted friends of the congregation, they have neglected their powers for godly practices and holy living, and have cultivated habits of indifference to God's claims. They have resisted the Holy Spirit, suppressed the convictions of conscience, and have given supremacy to the demands of the world. You complain, dear friends, of God for giving you being with hearts inclined to sin; yet you have spent your lives in increasing that inclination. You stand to-day in terrible danger of the loss of your soul, as the result of cultivating your nature away from Christ, rather than towards him. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." The truth is, my friends, you are not what you once were. The time was when your hearts were easily susceptible to religious impressions, when you were moved by

the power of appeal, when you were at times in great fear lest sin should prove your sudden overthrow, when the death of a fellow startled you with great concern, when death and eternity stared you in the face and shook you with the power of an awful conviction. But those days are gone, and you are strangely unmoved and callous now. As you approach eternity, eternity seems to your deluded eyes to be farther and farther away. That you can be so unconcerned about your soul you attribute to your developed manhood. All this is but the sad terrible proof of the distance to which your sinful habits have borne you away from God and from the prospect of heaven.

The most favorable time already past. I invite you, my friends, to-day to look at your own danger from another stand-point. The best time in the whole programme of your life for becoming Christians is, with many of you, already past. You can recall the time when you were a guileless boy in your father's home. The family circle was whole then. Every day there were prayer and praise in the house. The hallowing influences of a

Christian home were shed upon your young heart. You were often under deep religious impressions in those days ; and you little imagined that when you should have attained your present age you would be religiously such as you are to-day. But time has flown, and wrought its changes. The circle about that hearth-stone is broken and scattered. Father and mother have long since gone to their rest. You have gone forth and mingled with the world and caught its spirit. The man is strangely unlike the boy. I believe that you may yet give your heart to God, and I have some hope that you will ; but I know that the difficulties in your way are a thousand-fold greater than they were. And I know, also, that you can never now become the trained, symmetrical, useful Christian you might have been had you given your boyhood to Christ.

Death, certain, soon, sudden. It ought to weigh with us, in considering the dangers to which the soul is exposed, to reflect that whatever is done for its salvation must be done in time, that is, before death, and to remember in this connection, how frail and

uncertain is the tenure by which we hold to life. "What is your life?" says James. "It is even a vapor, that appeareth for a little time, and then vanisheth away." Did the increasing brevity of life, as the years go by, impress men, the case were different; but there is almost a universal hallucination among men, especially irreligious men, by which the longer they live the less they expect to die. We ought all of us to keep constantly in mind at least the following points: 1. Death is an event sure to come to me; 2. The date of his coming is wholly unknown to me; 3. Every day death draws nearer by one day; 4. My sins provoke the anger of God, and withal have a natural tendency to hasten death; 5. My death is likely to be preceded by little or no warning. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

CONCLUSION. The loss of the soul is the one calamity absolutely beyond all computation—absolutely infinite, to the man who suffers it. All loss is saddening, under whatever circumstances suffered. When it is but a small subtraction from great wealth, it is even then

a saddening experience in its way. And the calamity is greater, in proportion as the loss embraces a larger fraction of the whole. We measure loss again, by the inconvenience it entails. There may be countervailing facts in connection with loss. A man may say, "I have lost thus and thus: but I am confident I shall find it again;" and the result of proper search often justifies the hope; the lost is found. A man may say, "I have met with great loss, but I can do without it." So men from great wealth come down to poverty. They are obliged to change their whole mode of life; the mansion is sold, the servants dismissed; the furniture, horses and carriages vanish out of sight in a day. Yet the merchant prince of twenty years ago, living now in his cabin in the West, will tell you, even with cheerfulness, "It was hard at first; but we find we can do without it." But who can bear the loss of the soul? Who can adapt himself to the changed situation, and make it tolerable? It can't be done. If you lose your soul, you will say in agony and despair, when myriad years are gone, "My punishment is greater than I can bear."

A man may say, "I have suffered a heavy loss: but what I have lost is not burned up—is not in the bottom of the sea: it will still benefit somebody, and perhaps somebody that needs it more than I do." But if you lose your soul nobody can be the better for your loss. It is a dead loss for the world, for the universe. Nay, the loss of your soul is likely to entail immeasurable loss upon others. Worse still, the calamity is likeliest to fall upon those nearest to you, and dearest to your heart. If you lose your soul, sir, it will not be marvelous if the trusting woman at your side, who has given her name, her person, and her life to you, who confides in you, leans upon you, and loves you more than herself, should follow in your steps to the long despair. If you lose your soul, madam, the chances are the little group that calls you mother, that believes in you by a confidence given them of God, whose members instinctively imbibe your opinions and copy your life, will go by your path to your doom. Every sinning man has about him a poisoned atmosphere. We live among our fellows: every man touches society at many

points. There is a virus in the touch, and even in the presence, of a wicked man. It is not possible, therefore, that a man should lead a rebel life, to his soul's undoing, and fail to find among spirits lost some one ruined forever by his own evil life.

As there can come to you no consoling reflection, in case you lose your soul, so there must come every aggravating reflection. Among these are likely to be the following:

1. My loss involves the utter and hopeless ruin of my character. A man who, by an unfortunate investment, or even by robbery, has lost money, all his money, may yet have much that is valuable left. A man is not utterly ruined because his home is swept away, or his friends gone or dead, or his health destroyed, or even because his reputation is assailed and blasted. All these interests may have gone down under his eye, and yet the man have only suffered in his circumstances and surroundings. None of these losses have invaded himself. Personal integrity is untouched. Truth, love, purity, hope, heaven, and God remain. These are more than those. But he that has lost his soul has lost them all.

2. My calamity was wholly unnecessary. No remorseless decree of God appointed hell my fate. God made me free. He gave me length of days. He multiplied my daily blessings of food and raiment. He placed me in a Christian land, with Sabbaths, Bibles, Churches, sermons. Others about me with no better opportunities left my path, and walked with Jesus to heaven. I had instruction, warning, invitation, entreaty, with all the wealth of gracious promises from God to lure my wayward feet away from the paths of sin. I am lost, not because I must be, but because I would be. I might have been saved.

“Of all sad words of tongue or pen,

The saddest are these, It might have been.”

Many years ago a man appointed to the sole care of a switch, at a very dangerous point, on the Erie Road, committed the blunder of turning the switch the wrong way. A passenger train was thrown off a high embankment, producing a fearful wreck, with great loss of property and life. The sight of what he had done drove the switch-man mad. He fled at once, and for more than a year no one there knew whether he was living or dead. At

length he was identified in an Eastern city. His habit was to walk the streets in silence; only as he raised his eyes at intervals, and uttered the fraction of a sentence: "Oh, if I only had ——." Thus the sentence, though often begun, was never finished. Poor man! Who can contemplate his condition without reflecting how much of woe may come of one wrong act. What must it be, my unconverted friend, to spend eternity thinking of probation past, of heaven lost, and repeating still, "Oh, if I only had ——!"

A PARTING WORD.

A FEW parting words and the reader's attention shall be relieved. We have attempted, as you see, to note "God's Method with Man" through all the phases of his history. In doing this, it has not been possible to avoid the presentation of things actual and possible in man's relations with God, and of the grand designs of God with respect to man as one of the races of his creatures. It will be noted that we have a stalwart faith in the old-time orthodoxy. We believe, indeed, that all truth is based in philosophy—that there is a cause and a reason for each point in the divine policy, and for each act of the divine administration; but we believe also that the truths of God's great book are too vast in their scope and too deep in their foundations to be logically traced or intellectually apprehended and grasped by man. We must accept them as we find them

stated; just as thousands of men accept and employ the locomotive force of steam, who do not and can not understand the machine that transports them over the seas, or whirls them across the continents.

I hold that an unquestioning faith in the Bible is not only not forbidden by good sense but is demanded by the highest philosophy; and that the man is wisest, strongest, calmest, safest, and holiest who embraces its truths by a reliant faith firmer, than that of other men.

God commonly has but one way for compassing a given end. He makes Summer in one way. He makes corn in one way. He wields all worlds in one way, and he brings man from vileness to purity in one way—*only one*. “There is none other name under heaven, given among men, whereby we must be saved.”

Among the convictions we entertain and would implant in the minds of our readers are:

1. That God regards sin in man as being stronger than any other force, except holiness in himself, and as having a virus for which he himself has no antidote, except the blood of Christ.

2. That he regards man as wholly lost by sin.

3. That he grieves over sinning man as over something of priceless value lost.

4. That the divine policy toward man in every dispensation is the same; namely, to purify, ennoble, magnify, exalt, and finally glorify him.

5. That God's one expedient for exalting man's character is that of uniting the divine with the human. "

May the writer meet the reader where the ends of "God's Method with Man" find their consummation.

Adieu.

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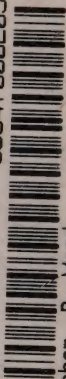
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